



If the brith and linage of Mathe Aurely Ans thony emperour.

Cap.primo. Mobat maifters marc Surelye babbe in his pouth. Cap.it.

rour learned, and of a maruatious lets ter that he fent to 19 olion. Cap.iii. Bow for the wildom of aparcus many mile men flozisted in his tyme. Ca.iiii. Toftheemperout Marcus Conne nas med Meridinius. Cap.b. Mobat wife and auncient men nears cus chole to inftruct bis fonne. Cap.bi. Dowe it chaunced to fine wife men. wherfore they were put out of the ems perours house. Lav.bit. Dowe the emperout reasoned with the maifters that woulde learne his Tonne. Tap.bitt. Dowe the maifters of vinces ought to kepe them from vices. Capir. Thowe the emperour abarcus nouris thed the princelles his domghters.ca.r.

Dowe marcus the emperoure byo chofe and proued his fons in law.ca.ri.

mbat

Thobat the emperone marcus fafen to the father of a yonge man, that wold mary one of his doughters. Cap.rif. Thome a Conne in lame ought to bee well eramined er be be accepted to bis purpole. Ca.riff. Tow ware the emperour fauoured all noble exercises, and bated tremans bes and fooles. La riiii. Of the good connerfacion of this em perour Marcus Aurelius. Cap.rb. Of the fealt that the Romains kept to the god Jano in Rome and, what chaunced to the fated Emperour there Cap.rbt. Thow marcus the emperour animes red a fenatour in the Senate. Cap. roft. Thowe the emperour marcus deups ded the howes of the date for the buffs nes of the empire. Cap. rbut. T The answere of marke themperous whan faultine his wifedemaunded the key of his fludy. Cap.rir. The emperour reberfeth the perpis of them that baunt women excellinety. Cap.rr. Themperours aunswere to faulline for that the faid, the was wichild.ca.rri L'bowe tidynges was brought to the

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emperout.

THE TABLE. emperour, that the Maurytains wold conquere great Baptaine. Cap.rrii. Mobat themperour faied to them of his court in elchewyng idelnes. Cav. rritt. Inthe perillous liupug of them that haunt the court continually. Carrilli. Dow the emperont wold have them of his court to live. Cap.rrb. In the a maruaplouse and a fearefull monfter that was lene in Sicile, and of bis writynges. Cap.rrbi. Mohat befell to a cytelin of Rome in

the tyme of this emperour Marcus. Cap.rtbii.

Tof a great peftilence that mas in Te taly in this emperours time. Ca. rrbiti. Thome abarcus answered his phie ficions that woulde baue him leave his fludv. La. rrir.

Thome science ought to bee in prins Cap.rrr. ces.

Thobat a byllapne faied to the Senas tours of Rome in the presence of the Carrri. emperout.

of diverse other thynges that the billatn faied befoze the fenate.ca. rrrit. Thow themperour defrzed the welth of his people, and the people his weals Cap.rrriti. the.

Dow

Bome the emperour gaue Lucilla his doughter licence to sport ber at his palays. Cap. rrriiti. Mohat Marcus themperoz fand to a fes natoz as touchyng triuphes.ca.rrrb. of the greate reproche that the empes cour gaue to his wyfe fauftine and her doughter. Cap.rrrbf. Dow the emperoz countailed fauffine to eschew yll occasions of hir doughs Cap.rrrbif. ter. Mohat thought marcus the emperone tooke for the mariage of his Doughs Cap. rrrbiff. ters. of a licknes wherof themperoz died. of his age, and where he died. Ca.rrrir. The woordes of Banutius, fectetatie to the Emperour, at the boure of his Death. Cap . ri. Dow the emperour bemanded to haue in wattyng al that the Secretary hab Cated. Cap.rli. The aunswere of the emperour to 19 as nutius. Cap. rlif. Mhat the emperour faied to the maps fters of his Conne, and to the rulers of the emppre. Cap.riffi. Dow the emperour at the houre of his death, Cent for his Conne, and decla-TED

ted to hym. who shoulde gouetne the empirc. Cap.rliff. what themperour faied to his fonne at the howse of his death. Df other moze particular counsels que uen by themperoz to his fon. Cap, rlvf. Df dyuers and particular recommens dacions, which the empercur comans ded his fonne. Cap.ribit. of the last woordes that the emperour fpake to his fonne, and of the table that be gaue him. Cap. riviit. A letter fent by Marcus Aureli' to 1913 ramo bis special fred. The first letter. A letter fent by Marcus the emperour to Cornelius, of the trauaile of warre and vanitee of triumph. The.ii. letter To Cozcatus being at Baiette in colos lacion of his banifbmet. The.iii.letter A letter to Domitius of Capue to coms fort bim i bis banifbmet.the.iii.letter. A letter fent fro the emperour to Claus dius and Claudine his wife, because they berng olde, lyued as yonge pers fones. The. b. letter. A letter fent from Marcus the emperoz to Labinia a Romann wydowe for to comfort hir for the death of hir hul-The. bi.letter. banbe.

A letter fent by Marke the emperour to Lincinatus his frende, by cause he beyng a gentliman, became a marchant The. vii. letter.

A letter fent from Markethemperour to Catulus Censozius, that was sozowfull for the deathe of his sonne Wertsfimus. The, viii, letter.

A letter fent by Marke themperour to Marcurino, beyng at Senny, now cal led Benauent. The.ir.letter.

A letter fent by Warke themperour, to Antigonus, comforting hym in a for rowfull tale. Ther. letter.

An other letter fent by Warke the Emperour to the same Antigonus against cruell judges. The .ri.letter.

A letter lent by Marke to Lambert gos uernoz of the Ile of Belespont, whan he dyd banishe the bacabundes from Rome. The.rii.letter.

A letter fent by Mark the emperour to Catulus his special frend, of the noueltees of Rome. The chiletter.

A letter fent by Mark theperour to the amozous ladies of Rome, bicaufe thet made a plate of him. The ritif. letter.

A letter sent by Marke the emperour to Boemia a louer of his, that woulde baue

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haue gone with hym to the warres.

The.rv.letter.
The aunswere to the emperours letter sent by Boemia. The.rvi.letter. A letter sent by Marke themperour to Matrine a yonge mayben of Rome, of whom he was enamoured, seeping hir at a window. The rvii.letter. Au other letter sent by Marke thems perour to the saied gentyll woman Matrine. The rvii.letter. A letter sent by Marke themperour to Libia a faire lady Romaine.
The.ric.letter.

FINIS TABULAE.

## PROLOGVE.



S the trine is an inventer of nouels ties , and a regefter certapne of thringes aunciente, and at the ende, tyme gpuethe ende to that fuffereth

ende : The trewth all onely amonge all thringes is printleged in fuche wife. that whanne the tyme feemeth to have broken bir wynges, than as immortall the taketh hir force. There is nothping fo entier, but it Deminimeth. noz nos thrug fo hole, but that is wery : 1102 110= thong fo frong, but that it breaketh.noz nothing fo well kept, but that it coze rupteth . So all thele thruges tyme a. cheueth and burieth, but onely trouth, the whiche (of the tyme, and of all thong that is in the tyme) triumpheth. Repther to be fauoured of the good. nor to be perfecuted of the pil, maie bee, but that Cometyme trouth mate be flops and the ped and hidde, but whan it is bifpleas fed and will displease, than at the latte thee cometh to a good porte, and taketh lande. The fruites in the fpipnapna tyme haue not the vertue to grue luftes maunce noz perfitte fwerenelle to fatis=

fie the tafte of them that eateth therof: butthan palleth the feason of sommer, and hatueft cometh, whiche trme both better type theym, and than that that we doe, eate doth profpte vs, the profe thereof is right fauerpnelle, and gps ueth the more force and bertue, and the greatter is the tafte. I will in thefe fpifte wordes faie, that in the fpifte aes acs men were more eftemed by thep? meke customes and delycatenes, than thei were after reproued by their groffe and rude underftandynges. Certainely Come of the aunciente phylosophers. I speake of the moofte aunciente, as well Caldees as Steckes, who frafte ipfted theym felfes to regarde the flers res of the benen, and furmounted the byghe mounte of Dlympius, there to contemplate and regarde the influens ces of the planettes in the heuen: 9 Dare well faie, that they have rather meris ted pardon by their ignozaunces, than prayfyng or grace by they? wifedome. Thefe were the frafte that wolde ferche the trouthe of the elementes of the heuen, and pet they werethe frifte that dyd fowe errours in thanges naturall of the earth. Homete in his Billiade faich

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faied thele wordes in fpeakyng of phis loforbers: A praise nothing the knows lage of mine ancellers, but I can them greatte thanke and praile, in that they delyzed knowlage. This was well faced of bomer. for if amonge the auns cient men bad not reigned fuche igno. raunce, there had not been fo many fectes of parcialitees in every fcbole. Ibe that bath redde the aunciente antiquis ties of the philosophers, mall not beny me the prefumption of the knowlage. and ignoraunce of that they delrzed to knowe, the whiche is chiefe caufe that fcience is not all one . There is areatte nombre of parcialitees, Linitiens, Cas toniens, Beripaticiens, Academiens and Evicuriens, who were as contrary in their opinions, as divers in their nas turalities. I will not that my penne bee so dismeasured to reproue so muche the aunciente men, that the glozie all onely houlde abyde with them that be prefent. Truely if he merite guardons and praile, that theweth me the waie. whereby 3 thinke to palle, pet no lelle meriteth he, that sheweth and adups feth me of the wate, whereby 3 mate! fayle. The ignozaunce of the auncient 23 it meir

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men bath ben but as a gupde to aduple and aduertife all other, and bycaufe they erred, wee baue founde fithe the maie, to their greatte preple, and to out greatte hame . I laie, that if wee That be now prefente bad beene than. we had knowen leffe than they bydde. And of they that were than were nowe at this hour, they houlde furmount vs in knowlage. And that this is trewe it appereth well. for the auncient lages, with their diligenceto know the trouth by their close & ferme made the wates : But we by our flowth folowe not the open wates. Than to the purpole that I wil faie, we that be now prefent, can not complaine of theim that have bene, but that the trouth (the whiche accoz= Dyng to Aul.gel.is doughter of f tyme) in this tyme of the worlde declareth to be the erroures, that we ought to fle & the trouth of the doctrine that we ought to folowe. But as now the hus maine malpce is fo expect, and the bus Derftandyng of moztall men is fo dull. that in tyme of neede, in goodnelle of wit we faile, & in all yl we knowe moze than we ought to knowe. In luche wife that some with one parte of the moze. and

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and some with lette, all presume to won the game. And though this be true, yet it is but a small thrng to that we abide for: There is so much that we ought to know. For the most that we knowe is the leaste parte of that we be ignozant of, as the thynges natural, according to the variety of the time, like maner both the operacions of the elementes. In fem blable wife in thynges moztall, as the ages hath fucceded, fo are discoueted the fciences. for certaine all the fruites cometh not togither. whan one fatleth. an other beginneth to enter in leafon. T mill faie, that neither all doctours as mong christen men, nor all the philosos phers amonge the gentiles were concurrant in one tyme, but after the Death of one good, an other came better . The bigh and supreme wisedome, the whis che all meane thruges gouernethe by Buffrce, and beparteth it accordyinge to his bountee, wil not that at one time the worlde foulde want or bee destitute of lage men, not at an other tyme mant of fymple personnes : some besprynge the fruite, and Come the leaues. In fuche forte that they woulde have ens upe of that other were impeached.

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This aunciente worlde that ranne in Saturnus bates, the whiche otherwife mas called the Bolden worlde, the whiche was to estemed of theym that Came it, and fo muche prapled of thepin that berde the writing thereof, and fo muche delyzed of theym that felte no parte thereof, was not golde by the fas. gesthat byd gylte it, but bycaufe that there was none pil that dyd bugylte it. This our age nowe is of pron : ret it is not called of you, for faute of fages. but bycaule the maticioule people futa mounte. I confelle one thong, and I thynke I mall haue many wylle fas nouremein the lame, that there was nener in the worlde to muche people teaching vertue, and fo fewe folowing the fame. Aul. Bele faieth in bis booke, that the auncient lages were bolden in reputacion, bycaule there were feme teachers and many lerners: and at this boureit is contrary, there bee but feme learners, and manie teachers . Small effeeme that the lages bee in at this tyme, maie bee feene by greatte peneracion that the philosophers were holden in as thanne, the whiche thyng attawas trewe: Domer among the Brekes.

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Salomon amonge the Debrewes. Ive gurge amonge the Lacedemontens. Ilis nie amonge the Romapnes, Cicero as monge the Latines, Apolonius Thias neus amonge all the barbartke nacis ons. A delpze to haue bene in all thele ages, whan the worlde was fo riche of fage persons, and so poore of symple persons, whanne they allembled out of ferre countrepes, and of dyners reals mes and ftraunge nacions : not all ones ly to have berde their doctrines, but alfo to have fene their perfons. I thinke A am not begyled in the billozies. Foz whan Rome in his mofte profperitee was hyghelt in triumphe, Titus Liufs us both write in his histories, and the glozioule Caincte Bierome affirmeth it in the prologue of the bible, that mopeople came to Rome to fee the eloquen ces of the bokes, moze than to iope any Romaine triumph. Moban Olimpias was delivered of hir childe the greatte Alexander, Philpp ber bulbande and father to the ponge childe wrote a lets ter to Aristotle, wherin be laied: g geue great graces to the goddis, not all ones ly that they have gruen buto me a fonne, but bycaufe they have given bim

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to me in the tyme that thou marke bee his mayfter, and he thy disciple. aparc Aurele the emperout, of whome this prefent bobe entreateth, be fpeakinge of him Celfe wzoteto Dalton thele woza Des: Frende I will thou knowe, that I am not made emperour by reason of the bloud of my predecestours, nor pet for the fauour of my lynage nowe pres Cente, but it was bycaufe I baue bene alwaies a freende and louer of the fage people, and enemy to them that baue no good knowlage. Right happie was Rome to chole lo baliant an emperout. and right fortunat was that emperour to come to fucbe an empire, not by patri monie, but by fagenes . And if that age was glozioufe in iotyng of his perfone. no leffett is to be to tope of his doctris nes. I wyll intitle this boke the Bols Den boke. It maie be called golden by: saule in fo bygb eftimacion it holdeth the bertuouse, discouerynge in they? time this booke with the fentences, as thefe princes holdeth they mynes of golde in their Indees. But I faie that at this houre there bee moo bertes banplibed into the Judees of golde, thanne to emploie theym to rede the mar,

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morkes of this boke . Salufte faieth that there ought great glozie be avuen to theym that hade bone verate hogh and great actes: And that there ought no leffe fame and renowme by gruen to those that in a good fiple have written theym . In this cale I confelle to bes ferue no merpres for my traduction or any fame, but 3 Demaunde pardonof all theim that be lage, for the fautes that thei mall finde therin . for except the diupne tetters, there is nothing fo mell mritten, but that there maie bee founde necellitee of correction line, and fenfure. This femed to be true by that Socrates was reproned of Blato, and Blato of Ariftotle, Ariftotle of Abens rups Scilio of Sulpice. Lety of marco. Marinus of Zome, Enio of Ibozace. Senec of Aule Bele, Eftratocles of Strabo, Telato of Balene, Barmas goze of Cicero, Daygen of faincte Bes com, farncte Berom of Buffpn, and Ruffen of Donate ! Spthe that in theim and in their workes there bathe beene correction, who were menne of highe knowlage, it is no reason that 3 houlde bee in their fraternitee, fees pugthat I knowe fo lyttle as y doe, to the 25 b

the examinacion of wife and bertucus men. Co theim 3 lubmit this prefente warke, and to theim that have beene fuche, I them require to be contente to be the reders, and not ludges thereof. I twere no pacience to fuffre, noz lame to permitte, that a thyng that a fage personne with greatte maturitee and Deliberacion hath written, to bee dys spraced by a symple persone. For ones readynge, oftentimes the auctoures and writers are dispratted, not of them that can traduce and compole moze kes : but of theim that can not bus derftande theym, and pet leffe reade theym. glate further of aduauntage. that divers have waitten of the tyme of the fated Marke Bureleo empes rout, as Berodian waote lpttell. Eu= tropio lece. Lampzidio pet lece, Julius Capitolin fomewhat moze. The ways tynaes of theim, and of other feemeth rather epitomes, than biftozies. There is difference betwene this writing. and that thei wrote by herrug faie: but they, by whome I have composed this prefent worke, they were witnelle by frabt, and not by hearing of other, but they wrote what they saw theim selfe: That

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That is to faie amonge the maifters. ibbo learned the Cated emperout they? Sciences, there were thre, that is to fap. Junio Raftico, Cina Catule, and Sera to Checonenie, neueme to the greatte Blutarke. Thele bene they that haue muitten this vielent history. Serto Ches conense in greke, and the other two in latine. Othinke of this biftozie is but fmall notice, bycaufe bnto this boure it bath not be feene imprinted . Mban g departed from the college of mp ftus by, and went to preache in the palays. where A lawe lo many news noueltees in the courtes, 3 delpuered mp felfe with greatte delyze to knowe thyns ges, and gaue my felfe to fearche and knowe thynges auncient . And the cafe fortuned on a daie, readying an bistorie. I founde therein mattter to be noted in a piffell, and it feemed to me fo good. that 3 put all mine humaine forces to ferche farther . And after in revolupna dyuers bokes, ferchyng in diuers libra. ries, and also speaking with divers fas ges of divers realmes, finally & found this tretile in flozence, among the bo. kes lefte there by Colme de Medicis. a man of good memozy. A baue bled in this

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this writing, the whiche is bumanne that that diverse tymes bath bene bfen in divinitee, that is to reduce, not word for word, but fentence for fentence, MDe other interpretours are not bounde to avue for the meane the mordes it luffis ceth to apue for the werght the fentens ce: As the bistoziographers, of whom there were dyuers, and the biffory that they made was all but one thyng. I wyll not deny, but I have left out fome mordes, whiche were not mete, nor well fittyng.rube, and leaft of valure, and A have medled it with other moze fwete and profytable. I thynke that every mile man after be bath read this bobe. myll not faie that I am the principall auctour of this worke, nor yet to indge me lo ignozaunte to erclude me cleane from it, for so bygh fentences are not founde at this prefent tyme, nor to fo bygh a figle they of tyme paste neuer atteined.

There endeth the prologue.

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#### AVRELIVS.

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Fuluie Caton, and Buce Patrocle in the hyghe capitoll, the . iiii. date of Octobre, at the demaunde of all the people Romayne, and consent of the sacred Henate, was declared for emperour universall of all the monarche of Rome, Marc Aurely Antony. This excellente baron was naturally of Rome borne in the mount Celie. And according as Julius Lapitoline saith, be was borne the . vi . kalendes of Maie, the which according to the accompt of the latyns, was the . prvi. date of the moneth of Appyll passed. His father was named Anio Mero.

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# MARCVS.

For the occasion whereof, the histories Druers tymes call hym Marc Anthos ny Hero. True it is, that Adziane the verissim 9 dz emperour called bym Heriffimus, bya caufe in him was neuer founde no ites. noz neuer failed the trouth . Thele As nius Meres was a lignage, that auauna ced theim to bee descended of Ruma Dompilio, and of Quintus Cuttius the famous Romayn : whiche for to des lyuer the towne of Rome from perill. and to grue his persone perpetuali mes morpe, of his owne good free wyll he

pelded bym felfe to the same vorage. that as than was feene in kome. The mother of this emperour was called Domiciade, as Cyne biffozien recouns teth in the bookes of the lygnages of Rome . The Camilles were persones in that tyme greatly eftemed, because they were accompted to be descended of Camille the famoule and auncientecas pitarne Romarne, whiche delruered Rome from the Baulles, that habbe monne it . The men that descended of that lygnage were called Camilli. for the remembraunce of Cample, and the women were lykewyle called Lamilles, in the remembrance of a doughs TEE

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ter of the faied Campile, that was cals led Camilita.

There was an auncient lawe, that all Romannes Guld haue a particular priuplege in the same place, where their predecellours had done to the Romann people any greatte ferupce . forthis aunciente cuftome they bad paiuplege. so that all they of the lygnage of Camplle, were kepte and magnteps ned in the bygh capitoll. And though the varietee of the trine, the multitude of tyrantes, the ebulicion and mouring of ciupil warres were cause of the bis minimping of the auncient Bolycie of Rome, and introduced in maner a lyfe not very good : pet for all that we rede not, that the preempnences of the Ros maynes were broken, but if it were in the spme of Sylla, whan he made the Sylla bnivertall profectipcion agaynste the Marians . After the death of this cruelle Splla, in craltyng of hym felfe, Julius Cafar the pitiefull, made dictatour of Rome, and chiefe of the marians, admulled and budibbe all that Sylla badde made, and broughte agaphe into the aunciente estate the common welth.

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### MARCVS.

TMO hat bath bene the condicions, the eftare, pouertee, rycheffe, fauour, 02 Dis. fauour of the ancestours of this Marke Aurelye Emperonce, we fynde not in the auncient bistories, and pet it bath bene biligently ferched for. The auns tient Romann biftoziens were not ace customed to write the lyues of the Ems perours fathers, namely whan they be made monarches, but the merites and graces that their children had, as for the auctoritee that thei had inherityng their fathers . Trouth it is, as faieth Julius Capitolin, the father of an arke Aurelye themperour, had bene pretout in exercices, and capitaine in the from tiers, in the tyme of Traian the good. and Adapane the tople, and Anthony the meke emperours. This is confirm med by that the fame Marc Aureire wiot (being at Rodes) to a frend of his called Bolion, that was at Rome, fais png thus: Many thrnges have I felt & knowen frende polion, by the absence of Rome namely of that 3 fec my fetfe bere alone in this ile:but as bertue ma keth a franger naturall, and bice tour neth naturall to a ftraunger : and as I baue bene . r . peres bece at Robes to rede

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AVRELIVS

rede philosophie. I thereby repute ing felfe as natural of this lande, and that bath caused me to forget the pleasures of Rome, and it hath letned me the mas ners of the ple. And here I have tound many of my fathers trendes. Dere was capitaine agaputerbe Barbariens, to my lorde Mortan, Anthonye my father As in lame, the fpace of. rb . peres . 3 ferte the to witte, that the troopan people are curteis, and full of good graces . 3 wolde haue reade phylofophy as longe as my father babbe beene at Bobesin marte, but I mate not : fo: Abstan mip lorde commaundeth me to goe and kepe relibence de Bome, bowe be tt enery ma teroplety to fee bis naturall countrep. So by the wordes of this letter it is to be befened, that Amo Were father to this emperone mathe, habbe applied to the most parte of his tyfe in warre. He a wassia was not the suffome lyghtly to trufte a perfone. to baue the office of a gouet's nour on the frontiers, without he bab bene melererciled in the feares of mat. And as aff the glorie of the Romannes mas to leaue after theim good renom me, the lated marke certainely mas taken for the moofte vertuoule; and bab.

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habbe greatteft frendes in the Senate. whereby he trufted on the conquefte of the moste cruell ennemies : accordying as the fated Serto Cheronenle hiftozia en fateth . The Romaines all though they habbe in their handes mofte pes tillous warres, pet they hadde in foure partes of the empire fronge and entier gattilons. That is to late, in Byzance. the whiche is nowe Constantinople, by reafon of them of the oriente : And Ens gades, the whiche nowe is called gas lir a citee of Spapne, for loue of theim of the west : In the rouer of Inhodano. whiche is now the truer of kyne, for the Bermanues : And in Collolle, whis the now is called the Inbodes, bycaule of the Barbariens. In the kalendes of Banuatie, whan the lenate Deupded the offices, being pourueped of a dica satour, and of theo confules petelp. Incontinente in the thirde place they pros wided for fouremotte ercelleut barons to befend the lated foure Aroniers: The which femeth to be true, for the most fa moule and renotomed barons of they? pong dates were capitaines in the laid Frontiers. The great Bompeius was cent to the Byzances Constantinople: The Sid

popemy

AVRELIVS.

The worthy Scipio was sente to the Colloscences and Bodians : Eind the couragious Julius Cafar, was fente Cafar to the Badytaynes of Calir of Spain: and the fronge eftemed marcus mas fent to them of the river of Byne. This we faie bycaufe that Anio Weto father to Marc Autelpe emperout, bad bene prouoft and pretour in the offrees, and one of the capitagnes of the Frontiers, whiche ought to be in kome one of the perfones moft effemed.

T MDhat maiftees Marke Aurely had in his youth, Lap,ii.

Y B H A V B not by anie autens tike biftozies, from whens, whari. or howe, in what manet, or in what exercises, or with what persons. or in what lande was frente and cons fumed the mofte part of the life of this good emperour . But to be fost, Julie us Capitoline faieth, that be had bene xelli : pere under the commaundement of Adrian the emperour . Ibow beit contrary wille is founde by other biftos tiens, accordying as fateth Serto Ches . conenfein his history . It was not the cultome Cos L it

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cultome of the Romannes ctonpclees. to write the thynges done by thefe prins cis, before they were princis, but onely of pong people.being in their pong age. baupng great and high magnificence. and boyng greatte enterprifes. This feemeth to bee of trouthe, for Sucton Trangup li recounteth fargely the fead tefull deedes and enterprises boone by Catus Jul . Cafar in bis pongeage, to thewe to princis to come, howe it was a great ambicion, that they had to atterne to the monarchy, and but of small witte and maturitee to beve theim felfe therin . At is no newe thyng, that men gape for bigh and frailethynges. And the more higher the magnificence is. the more lower they fele fortune . And whan they were diligent to accomplish their belyze, as much thought had thei to conferue their quietnelle and reft. In cale thanne that Anio Mero, father to Marke the Emperout, folowed the ere eccyle of warres, yet be putte bis fonne in the wate to learne fcience a for there was a lame foore vied and accustos med, and mell kepte in the komarne polycie, that energe citelins Connes. that enoised the libertee of Rome, and

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and had accomplished to peres, woulde No Vaca = not be luffered to gooe by the aretes as Coundy bacabundes. Roz it Chulde not be fufs fered by the Centure, who gouerned Rome, and Dayly toke hede to the fore fartes done therin, to latter a childe no to play 4. lengar than. r. peres of his age to plate the childe. But fro thense forthe the father of the childe Coulde bee bounde to nourice bym out of the circuite of Rome, or to lay a pledge, that his foune Moulde do no folies . Mban Rome tris umphed, and by their volicie gouerned all the worlde, it was certapuly a mers uaploufe and monftrous thyng to fee it than, and no leffe fearefulle bnto be nome to bere therof. There was at that time in Rome.iiit. bundzed thoufand in habitantes, amonge whom there was if. bundred. 78. ponge people, that were refrainedand bapbled from their ponge plelures. The lonne of Cato was chaft led, bicaule he was wilfull and prefups tuous. And also the brother of good Trua was banyfed, bycaule be wente poelly as a vacabunde. Without that Cicero begyleth be in his bookes of the Romayne lawes, no Romayn ought to Araie abrode in paretes of Rome, but if C iii

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# MARCYS

be bare in his hande the figne or token of the office, whereby he lived. To thens tente that euery manne Boulde know. that he lyued by his trauaile, and not by the fweate of other men. This lawe was kept of every personne. The ems perout had borne before hom a brens nyng brande: The consulte an are of armes, the prieftis haue in maner of a corfe: the Senatours a tonque in maner of a crusible on they, armes, the Cens artithe centurious a fygne or baner, the os tatours a booke, the gladiatours a Iwerde, the tapliours theres, the Imps thes a hammer, and in like wife of all the other offices and craftes. Me maie knowethan by this that is faied, that after that Marke Aurelpe was borne at Bome, his father in his youth hab taught him good nutture. And though it so were, that the begynning of his ponge age houlde be hpb from bs : at the leaft we are certaine, that the mpbe Del age an ende of bym was ryght glos tious. Dis father Anio Mero wold that his fon Marcus Aurelius Mould leaue feates of armes, and folow fludy . And furely it is to be thought, that it was Done

# AVRELIVS

hone more by the valiantnes of the fal ther than the cowardnelle of the fonne erceut the dedes of theim that be bean bearte be that ben alpue, and the caute funged by clere buderftandping . and that we fonde mo fentences of divers fabbe personnes, that there hath bene but few that bene lofte by writynges and learning, pe and a greatte meinp fewer that have had avauntage by ars mes. Revolue all bookes, and ferche through all realmes, and finally they mew bs, that very fewein there reals mes, haue bene happy in armes, but there baue bene many famous and renoumed by fcripture and lernyng. Cake for & bere erample, and leff it be true or not beis that & fate. Dad the Alliriens mo than one kong, that was Rin', one Liguege among the Lacedemonians, the Egips tieus one 19tholome, the Debrewes one Machabce, the Brekes one Bercules. the Macedoniens one Alexander, the Epirotiens one Byrthe, one Banniball the Carthaginens, and one Julius Cx. far amonge the Romaines ? It is not thus of lerned men : for if the Breekes had one homer, no lelle the Breekes were vaunteth them of the . vit. lages, whom L iiii

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the beleue more in they? Philosophy. than Bomer in the warres of Trop. For a difficule it is to funde a trouth in Bomere as a ly in thele lages . Sems blably the komannes had not onely Licero as tyght eloquent, but allo they bab Salufte, Lucan, Titus Linius, with a great company of noble men. and well approued who have left right arear credence in their Criptures in the Caiping of trouth . Mhat loft Cicero in the lenate for blyng of inuectines ? And as we face of to fmall a nombre of Gres hes and latynes, we mate fate of the Mitiens, Berlians, abedes, Argines, Acapens, Peniens, Frenchemen, Bais tons, Anglischmen, and Spanpardes. Au the whiche nacions without coms parplon haue of theim felfe lefte moze memorre, and have bonouved their laus Des and countreies more by writtyng. than they that baue lefte fpanes by ars ines. Than lette ve leaue thele ftrange bistories, and retourne to the pribe of oure & mpcrout aparcus Aurelius, as Lutrope tecounteth. According as this ercellent baron lerned Diuers ferences. So he had divers maifters to teach brm. De Audicd grammer with a mayfer named

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named Euphoria, mulph with an other Mulch named Bemino Comode . eloquence mith Alexander a Brebe, in naturall philosophy be bad to bis mapters &cos mode Calcedonien an auncient baron, polofophie mhich erpounded to bym Bomer : and Serto Cheronenle neuem to the great Blutarke . Alfo be dudred in the lawes, and Molusio meciano was his Coured. mapfter . This Emperour eftemed to have the knowlage of payntyng, and to graue in woodbe and mettall, in earth. and other fculptures, in whichearthis mapfter was Diogenito, in bis tome a Can famoufe and renowmed papiter . lbe trauapled alfo to knowe, and ferche what extended to the art of Apchios My fe mancy. By occasion wherof be went openly to here Apolonio. And to thems tent that there wuld be nothing bulers ned of hom, be aboue all fciences fette Gf. his mynd to Colmography, in the whis che for bis mapfter, be toke Junio Bos fico, that fith wrote bis life, and Cis na Catule, the which wrot of his beath. and the life of Comode his fonne . Dt thele noble and excellent barons, that flouryfibed in those dayes, he was taught in bertues and fciences. Cicero C b lamens

## MARCVS

Tamenteth the ancient policie of Itome? bycaufe that he lawe great loffe in the common welth than prefent, faiping in his Inbetorik, that the aucient Romais nes had alwate regard to that parte. inhere they thought most damage and peryli mould grow . There were . b . thruges amonge all other in Rome. wherunto they badde euer a bigilant respect, the whyche the senate neded not to care for, nor no law dispensed for theim ; and thele benethep, the preiftis pana mide - fa were boneft, and the virgins Westales reght chafte: the penaltees right fulte. the capitaines full valiante: They that taught pong chyldzen were vertuoule. At was not permitted in Rome, that he that was a mapfter in fciences, Coulde be difcivle of vices.

ireines rasta imperatores fortes tutu amointes.

> T MDhat Cciences Marcus the emperous lerned. Ind of a meruailous letter that he fent to Bolion, Lap.



Biloftrate faieth. that it was demaunded of Polis on, who was the tycheffe man of the world : Be ans Swered, it was be that had moa b

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moste wisedome. Be was demaunded & Gr wifelt agapue, who was most poore: De auns fwered, bethat had leaft witte . De trouth it was a worthy fentence of fuch a perfone. The effect therof, we fe daily by experience, the tople flidynain bys uers chaunces of fortune, regeleth bym felfe. The buwitty personne in berp small thringes touchyng his lyuyug. not greatly becaped, falleth bowne . There is nothing that is to lofte but that there is hope of recovering, if it be in the handes of a wifeman . And cons trary wyle, there is nothing fo affired. but the recoucrance therofought to be feared, if a fole haue the guidping thers of. At was ared of Renophon the phis a losopher, whether be hadde rather to be foly to and a great lorde, or to be wife and poore. Be aunswered and faied. 3 haue pitie of a riche foole, and 3 baue enup of a wyle man waren poote. for if a wife man haue but one foote, pet well be rife and kepe bem felfe from fallyng : And if you geue and abbap to a foole, pf by fortune be falle, he well neuer releue agapue . Ye mate thynke that the father that dieth and leaueth his sonne pooze and wpfe, that

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that be leaneth to hom muche : And be that leaueth his Conne tyche and fos Ipme, I thynke be bathe lefte bom nos thyng. Thele thynges confidered, Anie Mero, father of the emperour, as a fas ther that loued his fonne bertelie, was not content, to delpuer one mapfter to his fonne, to make bym bertuoule, and to learne one fcience, wherewith he myght occupie his understandpug. but he gaue hym many maifters, that refranced hym from byces, and come maunded, that be Coulde learne mas ny sciences, to thentent that be moulde be the more bilily exercised. Mohan and hom muche be trauailed to learne, and what sciences, and with whom, and with what will be lerned, and what be knew, be wrote hym felfe berng at A. grippine now called Coleine, to a frend of his named polion, as it foloweth . A frende Bolton , thou maruaileft. why that I leave not to learne new thruges at the ende of my daies . that hath but one meate to eate, and can not eate therof, be leaueth it, and verauenture it was holfom for hym. and eateth other thynges, that be feeth, mbiche may be buttfull to bym . It

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is a greatte magnificence to a man, to haue Diuerle fortes of meates : for if he have no lufte to one, that is good for bym, be mate take of an other, that is better . De that is wife, mate buders fand me, without any moze beclaryng. Ms in all artes, a man is content at the lafte: fo at the lafte, bee they never fo fmete, thei turne to a werinelle. Be that knoweth but one science, though he bee wife, pet be renneth in great Danngier. for berng annoted therwith be wil oca cupy bis lifein other buttfull thynges. The noble and worthy perfornes, that brd cafte flouth a wate feo theim, baue lefte of theim eternall memorie, not writing to tearne alonely one frience. to attempre their buderflanding with. but also tranailed, to learne biners of ther, wher with they warpen their wittes, to the entent that they Woulde not be bulled and made blonte. Than natus rail thinges; nature is with right littel content, barthe (pivite and buberlians beng is not fatisfied with many thens ges. And fith punderfranding is of fuch condicio, that it is loft by liberty, and is lightly encombred, with Cubtatee it per feth with gatchnes it knowers, & with ignozance

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#### MARCVS.

ignozance it wasteth: it is necellaty, by tyme to remount to bery bigh thynges. lefte it bowe buto tow and ill thruges. All corporati domages, that channee to mortail menne, are by medicines beas led. 02 by reason temedied, 02 by length of time cured,oz els by Deth ended: The onely buderftandping, which is bulked in errours, a bepraued in malices, can not be bealed by medicines, nor redrefs feb by reason, no; holpe by counfel. The auncient philosophiers, in the faieb bappy golden worlde, and golden age. byd not al onli lerne one thyng, wherby they might fulleine thep; tyfe, and ens creale good fame : Buttber tranaplebi to knowe all that was to bee knowen. and pet ever fought to know more. of an the airry of the Dimptade. 25 Douers personnes were affembleb in the beab mountagne Dlimpius tores lebrate theplates, by fortune thythet same a philosopher of Thebes. whiche had madeal that ever be brought mith him. Demade his thowest bis cote, and fower bischerte, and had written his bokes, and fo of al other thunges. They that were there affembled, were abak thed, and merualited greatly, that out man

A philosophite

man coulde do it. De was divers tymes afted bet be lerned to many thringes. And be anfwered and faid, Theflouth of man is the cause, that one actis byuided into diuers artes . for bethat knoweth all artes togpther, mufte nedes knowe one alone . This philolos pher ansmered highly. And furely they that heard hym, ought to have bene as greatly albamed of bis wordes, as the philosopher was of the vapuglory of his apparel. Leat every man remems ber bym felfe, and let no man blame the fortuelle of the tyme, nor webenelle of our nature . For there is nothping fo barbe, but it is made loft; noz lo bigh. but it maie be raught : noz kept fo clofe. but it may be leve : noz fo fubtile but it maie be felt:noz la darke, but it maie be lpabted: nor lo profounde, but it may be discouered: noz so distenered but it maie be gathered togethers not lo lofte, but it maie be founde: noz fo imposible but it mate be conferued, if with all our pertes, we occupy our powers in good exercises, and apply our understanding in bigh thynges . I deup not, but our nature is littell worth : But 3-knowe well, that lette worthe is our flouthfulues :amo al

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### MARCYS.

fulnes, I wolde demande of euill men, the whiche peate viro bee good, and areth tounfell of vs, for their fculual-litee, laiping, that they bee weake and fraple, although they have understand brug, to invent euils, and have strength inough, to putte theim in effects, and to persever therein, they never lacke constaunce. The cause 16, we call it natural, for to bose and commyt vyces and miseries. And slouthe in vertue, we call strawings and weake, bicause of the worker.

T Lette no man blame our nature. Tos berng weake and fainting late agaiuff the goddes, that they be ctuell: for the baueno lelle ablenesto doe well, than redynelle to dooe pil. Lette none Cate. woulde, and I can not withdrawe me from vice . It is better faied. 3 maie but 3 will not folowe veerue. 3 will nor defame araunge tealmes, but will fpeake of vs, that be tatynes, and by them that be fene, how thet have ben full of malpre, and that they moght have boone well 3. would wirte of the beedes, that Marcus Enthonius oph with Cleopatra : The profecipeion. that Scilla made of the nobles of IRome:

mome : The confuracion, that Citilina 2 muented agaput bis countrep : The bloud, that was fbedde for the caufe of Dompepe, tu the campe of Bharlate :-Bind the great theft, that Gulius Calat ; made of the treasoz: the cruetties, that Merodyd to bis mother : the . mames 1 that Caligula comitted with his liketz 7 the treason that Brutus and to bis far o ther Bains: the Spendneffe and cenels ties, that Domician Did to the virgins 9 Westalesithe treasons that Julius 19 80 10 troclus vied with the Biliciens and Diculians:the fraies and murbers that Wipto the mariner madein the temples 12 and churches of Campapue . I woulde know of luche, as I have reperfed, and Divers other, that I fpeake not of, that applied theim to fo many forewas turnes, who leatted thepin (if thep bab wold) to have applied theim felfe toba other good bedes! Etil this Bhane faid my friends polion, to animcresto that ye bane bemaunded of me: That is, in what fciences 3 bauc wafted and cous Cumed my time. Mherfozeit.pleafeth me to tell it to the . Anio Mero mp fas ther, fuffered me but epght pete in mp childebode; and than, tyll I wasten Pere

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pere of age, 3 went to Coole for to write and rede: and fro . r. pere to . riti. 3 went to fludy with Luformion, and lecued grammer: fro .riti.pere to .rbit Blearned eloquence, with Alexander the Breke, a famous ozatour : fro that tyme to . prit . pere, 3 was with Serto Calcedon, lernyng natural philosophy. Thole peres palled, I was at Inhodes and fludied humanitee, till I was.rrrit pere of age. And than I went to Ras ples, where as 3 was three pere with floron a Breke; learning greke letters. And 3 put my good will fo muche there to, that I fpake, and wrote grebe more raftly than latine. Than I returned to frome, where the warre of Date arole, to the whiche Abzian my lozde fent me: And because that in armes, and in time of warre, I coulde carp no bokes of fcis ence, 3 determpned me, to lernethe fcis ence of mulike with Dierontme Coms mode, to thentent that I myghte with fretenelle of infrumentes, reftrain my boby fro certain vices whiche as than in my house began to take force. All the cet of my life, thou knowelt, it hath been in bearpng of offices in Bome, bne to the tyme that the werght of the mo-

Greke

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parthy was lated on my houlders. Die

Than by this letter written to his treende, it semeth well, that without sleuth he passed his tyme. It is reason, to beleue it boily, in that he hath saied. For so excellent workes, that he made, and so high setences, as he wrot, might not procede, but of a prudent man, and a bery wise spirite.

Dhome for the wifedome of Mats



s the life of theprince is but a white, for all other to shore at, and as a glasse, wherin all the worlde dooeth besholde: so we see by experience, that whereas onto a prince is incly-

ned, the people trauaplying to folow the same, bave not the discrection, to est them the full, and folow the good. Certainely they muse no teste uppon a counterfact sowl, made of sethers, than shought it were of slesse, and yet at

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the fielt flyght, it lefeth the libertee? and pet his hunger is not thereby quena ched . Moberty all the wriges of libers tee are tourned to pepne of feruage. It is a greae offence, and an unmortall infamie to a pipice, that in the fiede of gruping his band of good liupng, to tes Heue other, caffeth backeward bis fote & of entil exaple, wherby all other ouers throwe. Than without comparison, greatter is the wickednelle of the peos ple, than the negligence of the papuce. For if one lyueth pil, and an other foloweth bim it is no meruail: and though there be but few, that folow bym, it te no new thyng . Moz in cale that mas ny folow bym, ttis no fearefull thyng. but at the hole to folow him, is a great Claunder. If the people were fuch, as thei ought to be, one fould tather turne from ill to good for many, than that many for one moulde tourne from good topil. Lertainely euery man knowetb. that though we be boundere follow the honelt commaundementes of our pipus ces, pet we benot bound to folow their ill liupng. Mohat fall me faiethan fes pugthat nowe a dates, the delptes of men are of fo great paper, and the bye gous

cout of they empire in to poore eftimas cion, that without thame, some dile praife theyr tuft commaundementes. and folowe their euill workes . D. pt the pronces had fuch nountbre of good folke, that wold fulfpil their commans nement, as they baue great nombre of metches, that folow their boruges. T fmeare, that there mould be no nede of any paplon to; mildoers, or carcans for blasphemers, charnes for schaues, noz beaddyng blockes for traitours, nor kniues for aducutrers, nor galowes for theues . 3 will geue pou example of all this, whereby pe thall fee, that it is true. that I faie. If the hyng be inclined to bunte, all will be bunters : if be be a plaper, all topil plate: pf be ble armes. all well tourney if be be an abuoutrer. other will be the fame : if he be fierce. other will be fierce : if he be bertuous. all will be vertuous and valiant: if he be temperate and moderate, all wil ab. fterne: if be be bardy, all will be bold: if he be pitifull, all wyll haue pitie : if be be wife, all will learne. And to the entent, that we blame not all onely the princes of our dates, leat bs call to mes morie, the princes of tymes paft. Mobo that D itt

#### MARCVE

Rounding

that bath redde Sertus Cheronenle, in his boke catled the druces inclinacio ons, that papares baue bad fhall fynde that Romulus, foundatour of Rome. bonozed greatly grauers in ftone: Rus ma Bompilius, his fuccestour, bonous ted prieftes : Baulus Emilius, mary ners: Catus Cafar, goldimithes : Scis piothe capitarnes : Augustus Detauis us tennis plaiers : Calligula, tuffiens: Tibetius, baubes : cruell Rero, [word plaiers:Claudius writers: Scilla, ars mouters : Marius, bis compaignion, grauers of 3mages : Wafpalian, good paynters : Eitus bis eldelt fonne.mpn: Areiles: Domician bis mighty brother. croffebowinabers : and aboue all other out Matens Aurelins emperout, mple men . The biners inclinacions, that papires bad in byuers thynges, bath made to bary the fauour and diffauous of many prynces, with their people. Bud as the common people tegatbeth moze fauour.than tuftice, fuche officers are most fauouced, to whom papices Doth moft incipne . All this we faie. to frem, howe that in the tyme of this good emperour, wyle men were faugus red . If the bistorians do not lee, fyth the

the tyme of mecena, the Inomain (bbt) the mas muche more happie, to baue mile men to bis frendes, than to invent new maner of meates and bankettes) onto this Marcus Aurelius, have pale N fed. rbit . emperours, whiche were Bus lius, Detaufus, Tiberius, Caliquia. Clandius, Reco, Balba, Dthus, Mts tellus, Mafpafianus, Titus, Domicias nus, Merua, Craianus, Adrianus, Ans thonius, and Aurelius, And of all thele, we can finde all onely but two, that fas noured wyle men, that is to faie, Rete na and Tratan. Al the other emperours mere not onely disciples of ipers, but allo were perfecutours of the trouth .. This Cemeth to be trem : for Julius perfecuted Cicero: Detauins banifes Duide: Tiberius enpoisoned Caluicio: Caligula canfed to cut the throtes of fiff . oratours togitber : Mero flew bis maifter Senec : Claudius fette bis bna cle Lucan in prifon : Othus hanged up Batroclus : Domician baniched al the Diatours of Rome : And the more to thew his curlednelle, whan the wyle men, that were bany thed, went out at one gate, there entered in at an other gate all buthipftes, the whiche by mys D iiii tus

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#### MARCVS.

eus his brother, had ben banyibed and ertied . And as & faie of thefe feme in nombre, 3 mpgbt fate of many other. For certainely the wyle men were not thus entreated in the tyme of this good emperour marcus : and that this is trueit Cemeth by Diners excellent bas tons, well learned in dyners fctences. that flurifed in his tyme : Bulius Cas pitolin recouteth of them as foloweth : Alexander a Breke, Tralion, Bolion, Buticius, Bnius abaction, Caninius. Crodiaticus, fornius, Cornelius, Apos Ionius. Mius Sertus Cheronele, Junis us Rafticus. Claudius Warimus, Cina Catulus, Claubius Senerus, and the renoumed Diogenitus painter, and the well terued lawier Molulius mercianus, All thele were in this emperors palais and refpoent in his prefence : And pet for allthat, he had dpuers o. ther wife perfons in Rome, and abzobe in Italy . It was no meruaple, to le in thole dates, the multitude of men that floutifed in treledome . There was no father, butif he hab two fonnes . be would fet one of them to fludy, and the other, according to the Romann lawe, Bould be fet to warres. And if this em perout

perout wift of any wyle your mani as houe all other be wold fauour bym.

> of the emperour Marcus Conne named Merillimus , Lan.b.



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Dis emperont Marcus Au relius, had onely two fons nes, as lberodian faieth . The greteft and elbeft mas

called Comode, and the pon

gelt was named derillimus an Be was a farze chribe of person, and right bers tuous of liupng. Mith his beautie be Breme to bym the cies of many, and with his good inclinations, be robbed the bertes of all men . De was the bope of the people, and the glory of his fas thers age. And though the elden was prince, pet the emperour determyned. that the laft born, for bis vertues, fbuld inberite as the elbelt . And be that was frate borne, for his demerites, coulde be diferited . And as good delvies in the best tyme faple often by bubappy chaunce, this emperour berng of lit.ve res of age, and the fon of . rot . the glos ry of Bome, and bope of the father, the lyte of the Conne toke an ende. And as muche ED DE

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## MARCVS

muche was the death bewarled, as the life belired. It was greatte pitie. Foz the fenate by reason therof fam not the emperour, uoz the olde emperour for Corow fam not the fenate of a long fpace. Rome was right heavy, and the fes nate withozew theim to the beyght of the capitoli dyners dates. And as the mpftes and wyndes caufe the leaves to fall, that were grene in Commer, and the dedes of bonour constraine bs to forget the michappes of fortune, & as a man of bygh linage, and of ftrong cous rage, though that forow remarne in bis beart, and abideth locked therein. Determineth to clenfe the braunches of forowes that is outward, famping tope and morth outwardly, kepping the fos row within : Cothis @arcus the empea rout, as aman, whole byne freleth and Dieth, wherein be had all bis bope, contented bim with that was left behind. Mohan his bere fonne Werifsimus was bead, he fent for the prince Comode his onely inheritour, whiche lith the child his brother was bead, entered not into the palais . And the emperout fepng the proude and outragious port of his Conne Comode, bedewed bis eien with salt

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talt teates, remembryng the hame of the one, and the death of the other. The whiche perceived by Faustine his most ther, whiche loved him most entirely, commaunded to have hir some awais from the presence of his father.

Mhat wife and auncient men Marcus chofe to intruct his fonne. Lapi. vi.



Hough that the herte of this emperor was occupied with the death of his child, yet for all that he reyled his understans byng, to have the prynce his herre, ryght well

brought up. For certainly princes ben suche, whan they come to mans exace, as they be brought up in they? tender pouth. The father than knowing the fraple inclinacions of his chylde, not correspondent to the good governaunce of the Empyre, as a good emperour sent over all Italy for the most wylest persons in learning, the most famouse of renowine, and the most verticule in bedes. And as in diviers thinges the infae

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### MARCYS

infamilis areatter in the pli dopna by malyce, than the faute of the trefpaffer by weakenes : fo in druers other thrus ges, the common voice is more than the fecret bertue . for the whiche occasion after the affemblyng of these wife men. the emperour commaunded to eramine theim, and to be enformed of the bloud of their predecellours, of the appoints ment in all there thruges, and of the treatie of their bufpnelle, and of the crebence among their neighbours, and of the purenes of thep; ipnes, and grauts tee of their persons, and finally of thep: sciences, that they could bo, and this to be done in an order. The Aftrologie ens in aftronomy, the muliciens in mus foke, the matours in they art of Inhea torrke. And fome in other fciences. And this not in one bate, but in many, and not onely by informacion of other. but he would know it by his own pros pre experience . Thus they were all et. ampned fo that there was none left behynde. And as for perfect knows lage of thynges, wherin we have great affection, it behoueth to have fraunge aburle, clere buderftandpug, and pros sie erperience : fo the emperous com mans

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manbeb to chole out of biners a felt. nut of fem the wifelt, and of the wifelt the most expert, most worthy, and most ancient. And according to the bil artes if beral there was alligned to every fciece tino maifters:fotbat the price mas one. and the matfters . ritit . This renowme shat the emperout fent ouer all to baue marfrets for his Conne the prince, caus to come to firm mo wyfe men from Arannge cuntreps, than of the marches and nevabbones of kome . . The good emperoz confideryng that it was no refon, that fuche as came to bis ferunce : montoe tetourne impleontented fome with iopfull werdes, Come ppon certain hope, and some with aptees and pres Centes were bispatched, so that they wer all pleased. And if this dorng was cenowimed by the report of the wife me. it was no leffe vertuous by the wifdom and westhries of the emperour, to fend them bome Comett content. fo; be fent them amaie as well fatisfied that were enercome, as they were contented that outreame theim a And certainely they bab alt reason, so; some bare the l'mete wordes and fatisfing of the father: and some abode there charged with the e mili enter

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#### MARCUS

emperous, not beyng contented with this, commaunded that these maphers will be lodged in his palats, and care in his presence, and accompany his persone, to see if their lyse were comformed ble to their letence, and whether they; plesant and well couched wordes, agreed in effect with their workes. It was a meruations theng to see the study and thought that the emperous had to reagard theim, as well in going as in seed dyng.

wherefore thei were put out of the emperoues house.



tember, the ri bais thereof, in halowang the feath of the empearous natures, in the bas borne, an the place of mount Leigh

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med to bo . And lyke as one doeth the femblable thruges and customes, that he is wont to boe : fo the emperont fet more his intencion on worfe men, than his etes on fooles . De fame frue of theim fatte beatong the pauement with they feete, and arofe from they? plas ces, clappyng they? bandes, fpeakpug lombe, and laughyng ercebyngly, the whiche was no lelle marked of the ems perour than beholden . Moban the felt mas boen, be called theun afpde, and faied : freendes, lette abyde with me thenitefull goddes, and leat the good Debes go with you. 3 baue chofen you to the cutent that fooles Coulde be conmerted to wyle men, but I fee wile men become fooles . Dooe pe not brow that with the free of inputure golde is dias wen, and by the lyghtnelle of foles mile men ace proued & Certainely the fpne golde defenbeth bis qualitees in the quicke furnaies, and likewife the wife man beweth his bertues among foles. Mote penot, that a fole can not be kno. wen among fooles, not a typle man as mong lage folke ! Among wife men, the foole is made bright, and among fooles Wifemen doe Sprie. Do re not know. mbat TOILS

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#### MARCVS.

what frame it is to make the disciples of fooles, maifters of princes. Innotes penot, that of the couragionse unbers fandyng procedeth the composition of the bodie, the rest of the persone to be the remperance of the tonque-what pro fiteth it you to have an ervert tongue. a quicke memozy, a clere bnbertanbing great fctence, profounde eloquence, ot a (wete aple, if with all thele graces pe haue a wicked wyll? Wherfore wyll wife men baue their wordes fo biftinct and moderate, if their wordes be tiabit And to the entent that to build not feme to you that I fpeake of pleasure, I wil bypng to you an antike law of IRome. In the feneth table of the lames of our fathers was written thele wordes and Me commaunde, that a more grenoute chaftilement be gruen to the toyle man for a light bede booch openly, than me a lecrete mutbeter . D'infe lame.and full men that orderned it. for the fine ple labourer fleaeth but one with bis anyfein dis anger, but be that is wolk fleeth many with the entil craumplest his linging . Curioulely 3 haue regap Ded, that Kome beginnerh to Declyne, when our senate fartery of mene and mile

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### AVRELIUS.

mole Senatours, and multiplieth with thefe ferpentines . The boly fenate was aborned with olde prudent pers fons . And not without teares. I fate at this houte it is fall of langlets and lyers . Aunciently in the schooles of Brece was taught onely wordes, leas upng the morte : and than in IRome was taught to booe workes, and leaue wordes . But now it is contrary, for now in Brece the lpers and tanglers are banpfcbed, and bath fent theim to Rome : and Rome bath bany feed and fent the good wife men into Brece:and in this maner 3 delpze rather to be bas nifbed into Brece with wyle men, than to abybe in Rome with fooles. To the praple of a good man ( I fweare to pour mp friendes) that whiles I was pong. A faw in the fenate the phylosophyer Crisippus (brought by with good Tras ian) freake oftentimes : and be was fo fwete in his wordes, that many tymes be was harde more than thre houres to gyther . And be neuer fpake wood but it was of eternall memozy . And whan to ener be went out of the senate I nes ner fame hym boe bebe, whereby be bes e 3 word ferued to baue greuouse perne.

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### MARCVS

Certainly it was a meruailus thong to fee and here the estimacion of his es loquence, and the infamp of his person. All Rome was abathed of his hyghes loquence: and all kome and Italy wer sclaundered with his wicked workes. The prosperitee of Rome dured . CCC. pere. And fo longe kome was kome, as it had fimplicitie in wordes, and gra uitec in woorkes . Onethring I hall thew you, which is great confution to theim a lyue, and great admy acion to theim that be dead, that of all the anns cient men I neuer redde a lyght woord that they spake, noz any entil dede that thei did. Mhat thrng was feene than in that glozious worlde, but to reiople in fo glozioufe wyfemen ? And now at this date the world is fo corrupted, bycause there is so many ponge corrupt, furely 3 have greatter enuy of they? deedes than of our waptynges. Thepa few woordes and good workes have left be eraumple of great abmiracion. And the wyle men of this tyme teache bs openly, and wayte be fecretely bocs trines of perdicion. Than by this that 3 haue faied, and by other eraumples that I wall face, re may know what 3 meane

meane. Mhan the realme of Acape Acara fubmytted bis perillous bornes, and his proude heade, to the fweete obers faunce of the emprze, thei bem theim to this condicion, that they would have benthe pooftes of the garnifons of all Acate, and not disciples of the oratours of Rome . At that leafon there mas in Rome a great lozd, ambalfabour of 9. care, temperate in woozdes, and honelt of liupng, with a white head : De was enquired of the fenate, why he was fo au cruel, to leade into bis countrey for men of warre, pooze and couctous fouvers. and leave wife men of great hert. De answered with such loue as be bad to his countrep, and with fuch gravitee as longed to luche a person, and also mith fuche bardinelle, as bis offrce res quyzed fairng : D fathers confcriptes. Dhappy people, It is . ii . daies fpth & eate any thyng, and . it . dates fpth If flept, curlying the fatall bestinies of fora tune, that bath brought me into Italy. and lamentyng buto the goddes, that kepe me in this life, bycause my spya rite is betwene the bard anuielde and the importunate hammer, where as & do fee al is as hard as the anueld, wher Æ it OB

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#### MARCVS

on the hammer often ftrattb . thrug most perillous among all perils. is to make election. Ye confraine me to chole, and myne bnderstandyng can not attern thereto: and the goddes do not heme me. what I baue to chole. If I lead garrifons of men of armes, it thall be very norfull to the families, if I bapng aduocates it that be perillous for the common mealth . Sorowfull that Tam, what mail Too? Db heaup and buhappy realine, that abydeth for theim, and pe cruell, that commandeth therm. Than fpth it is thus, 3 deter= myneme to leade theim.that fall waft our goodes. and fpende theim, rather than those that soulde corrupte and breake our customes . For a legion and an army by necellitce maie put to afflis ction and forow onely a people . an ozatour oz an aduocate by bis mas lpce, maie corrupt a bole realme. Than Stated the emperour to thele wyle men: Frendes, how great is the credence of ignozaunt people, and loffe of learned men? Moherfore shuld they of Acaie ras ther grue meate to poore fouldrours. men of armes, than to have for there nerghbones oratours and wrie fpeas krng

ome wyll oratoure it morth the Da Blown

tong advocates ? So whan this come municació of the emperoz wasended. the frue great mapfters went awaye mith great hame, and the . ir . other tas ried with great feare. In all this while it palled not two monethes after, that the prince Comode was come from his nozces. Where as he had lerned the doctrine of luckpng of breftes . Bile be was but of tender age, and not of great delycate buderftandpug . The prince Lomode was born in Rome on the mut Lelio, and nourifed at the gate of Bos fie. Be was more beerely beloued of Fauftina his mother, thanne bated of Marcus Aurelius bis father . Aubto speke with at due bonour among them. the mother held bir for certain to be the chyldes mother : and the childe accordyng to his customes was muche like bis mother: and the father was in boubt, whether be wer bis son, bycause be recembled but ly. tel in bertues to the

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#### MARCVS

Thow the emperour reasoned with the maisters that shoulde learne his sonne. Lapitulo, viii.



A these matters being past, the good emperor for to esteme the thing that he had boone, and to puruey for that he had to bo, he called a side the nine wise men,

and faied to theim, There is great fame in Rome of that I baue done in the empire to do fuche diligence as to discouct all the wyle men, and of the curiofitee that I baue Bewed as in entertainrng of the beft . Of trouth pf pe be wyle. re can not be fclaundeted of aur thyng. The annopance of it thynges commeth of wyledome and bertue, but the admi: racion of good thringes procedeth of Imail pnderftanding oz leffe experience. The tople person top! fuffre none admi-To thewe at the fyalt bronte tacion. mocion in every thrng, the wed to be con fant in nothyng . I haue made ftraite examinacion among you, for fo ought fuche to palle as would be admytted to ftrait

frait amitees . Rew amitees is meai ry in three dates : and euer haue & Ceene? and proued by experience, that friendes lyahtly taken, are lyghtly left agayn. A chaunced in company of an auncient Romanne. Mhiche was all whyte for age, and bycaule be merited it, I called him father, and be for loue and nurture called me Conne, the which in cale of abs uenture engupsed many thynges of me. but I would make bym none antwere. Than be fated thefe words to me . Son beholde. In the law of frendechip, it is written, that the friende in all thynges trufteth to his friende, fyaft regardyna mbo is his friend. Surely this countail mas good. The curious man of armes (pf he wyll by a horse) fyast he wyll see hum renne and affaied, of be fpeake of the Cale of hom. of he please bom not. though be myght haue bym, for a leffe papce, be wil not have hym: pf be please him, what so ever the price is fet, he wil not leaue bym. Than it is a leful thing. that the beaft be examined, and felt ere be behad into the Cable. In lyke wyle, a man Mould be eramined, ere be be res ceived into amitie . And if the hors that eateth but bey, araw and otes, bee left f02

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#### MARCYS

for one yll tatche, much more the frend, whiche is the intestine of the heart, and ought to kepe our secretes and affections, for dyners fautes ought not to be

and their handes open to dooe good des des, their fete sure to perseuer in amitee, a bay colour for his good renoume. And finally the hors returneth, that is the manuall friend, And therro is top ned these wordes. That is, that he be without curbes, and bittes, and that he may goe where as any fatall designies tourneth the brydell and revane of for

though that men cannot attern therto or comprise it. Returning than to the purpose, I will be know, by cause I have taken you for freendes, not to put

The goddes buderftand me.

philosophyer named Arispo, the fysic that was in the time of Silla and Wascius, who saied, that friendes ought to be like good horses. That is to say, that they ought to have a syttell heade by humble conversacion, quicke of hering, to the intent that they be ready whan they are called, a soft mouth, to thend that their toungue be temperate. The bone of the foote hard, to suffer travail,

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you away at length . And though that cheritrees produceth they? flowies in Sebruary : we abybe not to baue the cherles but in Maie. friendes ought to be as mulbertes, that in fuche tyme produceth their beries, which is there fruite, that they feare not the froftes of maie, as the pries doe, nor the myftes of Octobie, as the peches and quinces do . I wyll not that they come, whan the prosperttee is good, and goe away whan the fortune is nought. Forthat is no popult of true friendes . Est the lies of mines caufeth bronkarnes to bos mpt in the tauerus, lyke wyle aduerlis tee driveth away faynt friendes out of the boule, bycaufe the feruite is not aco ceptable, without the wyll be knowen of him that both it . Than holde pour fure of my contentacio, fith that I baue it of your workes. I come nowe to the effect of our purpole. B haue taken you for to be maifters of this child, and res garb, that 3 haue taken pou few as mong many, to the ende that my Conne mould be noted among fety. Dis nurs les at the gate of bolly have gruen bim two peres fuche of their milke, and his mother fauftyne bath giuen bym other Æ b two

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#### MARCYS

two peresto foothym in the Balais: And Alpke a good father will give him rr. peres of chaftisement. It Cooze Dis pleateth fauftyne bis mother to leaue hym fo fone, and I am fory that I toke hom to late. It is no meruaill, for thele women with their lightnelle, and thefe chyldren with their Small knowlage. occupy theim felfe in thringes prefent: But worthy wyle men ought to thynke ou that is palled, and also to ordern for that that is present, and with great flui Dy to proupde for the trine to come . 3 thrube on every date in the pere, and of the date that the goddes baue gruen me a of the day that I grue buto you. The goddes tome, and I to you door apuehpm mortail to be as a man, and than you to me, and A to the goodes be render bim immortall to be wple.

Embhat will ye that I fay mozer Leverainely god hath made hym manneas mong men by the fowl, and I have engendeed hym a beaft among e beaftes by the flesh, ye shall make hym a god as mong goddes by shape. I ascertague you of one thyng, which is, I have not gruen to my chyld but moztall fleshe, wherwith he shall take an ende of his life:

lpfe : but pe chall aque bym boctryne. wherwith his memory hall neuer pes toth . If his pouth knew the weake and faint flet that Thaue gruen bym. and that his buil bnderstandyng moth teach to the wifebom that pe map gpue hym, be fould call you fathers, and me anpil ftepfather . And though be far not fo, pet g confelle it, that is, that the naturall fathers of the flesche are depfathers of noblenelle, fyth that me give the naturalitee of theym subtect to fo many mutabilitees, and bonde and captive to lo many mplerges . For rers tarne re chall be tuft fathers to brm. if as now ve can enable his fleft in good customes, and than to bigng his bnbets fandring to be occupied with high fcie ences. And firs. repute it not fmall. that g committe to pour charge and arbitres ment, that thyng which papaces ought moft to regard, that is, to fee, to whom thei comit the nouridping of their chile bren. To be maifters of papuces in carth is to have the office of the goddes that ben in beauen . for thep gouerne bym that hath cure to gouerne bs: Thep en= doctrine hym that wuld teache bs. they hew buto hym, that ought to hew vs. Chass

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#### MARCYS

Chaftile him that ought to chaftile be. and fpnally they commaunde one, the which afterward alone may command

all the moride.

Mobat wyll pe that T hal faie moze? For certagne they that have the charge of a prince, be the gouernall of the thip, the ftanderd of an army, the gouernace of people, the guide of waies, the fild of aringes, the treasure of all, breause they have among they? handes, bym that afterward ought to gouerne all the worlde. And furthermore to thens tent that pe baue bym in moze estimacio on. I wyll tell you, that in giupna my son buto you. I do grue you moze, than ef I had geuen pou a realme. The pure and cleane liupng of the fonne alpue, is the glozious fame of his father that is beade. for of bym, that the fonne trus Aeth in his lyfe, dependeth the renowm of the father that is dead. Thus have pe had the gods at wyll, and the bait. tell deftinies of fortune happie to pou. as buto this hour pe haue not watched with children of frangers . Fro hens. forth wake pe with the prpnce, whiche is the profite of all other . And take good beede my friendes, that there is greate

greatter bifference in bayngyng bppe of papices chylbren, than to teache ponge botes of the common people. The most Datte of theim that come to Ichooles. come for to learne to fpeake, but I belt. uered not my Conne Comode to you to learne bim to fpeake many wordes:but for to lette bym in the wate to boe good beedes . The glozie of folythe fathers is to fee their children banquibe other in disputyng, but my glozie and ioie is to fee mp fon furmount other in vertue. for the glory of the Breekes was to fpeake muche and to bo lyttell, and the glozie of the Romaines is to doe muche and to fpeake but littell.

Dow the mailters of princes ought to kepe theymfrom byces.

Lapitulo. ir.



Arcus Aurelius folowyng his purpole, toyned this to his forelatd wor des, and lated: Regard wel my frendes, and for get not, that I trust you

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### MARCVS

fonne, and of the glozy of Rome my nad turali countrey. And of the folace and reft of Kome, whyche is my subject : Of the gouernaunte of Italy, which is pour countrey. And aboue all thynges of the peace and tranquillicee of our co. mon wealth . Than he that is put in trufte with fuche administracion of os ther, bath no caufe to fleape . let be come to more particular thruges. Regard as now, what thyng is mofte convenable for my fonne, whiche as a pong colte would go play in the grene meadowes, and noplom halbe the kes per to hym, and a thrug peinful to hepe hym therfro . The fyaft thyng, where of I pray you, is to give bym a fronge bepbell, and a warp bytte, to the intent that be be well mouthed, fo that none take bim with lies. The greateft faute that can bee in menne of honeffie, is to spare the trouth, and not to be berytas And the greatest byllaup in a bils lapne is to be gruen in largelle of lpes. Set good order bpon bym. Take bede to bis bandes, to the entent that he ace custome him not to demaunde to play at the tables and dice with Sucheasbe loft and naught.

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The greateft token, that a prince mil lofe and beftrop the empire, is whan in his ponge age, he is knowen to be bicpa ous in play . The play is fuche a bice. that who fo ever it biteth, it is like the bitring of a madde dogge, the whiche rage enduteth bnto beath . 3 tecom= mende to you my chylde, though be be ponge, make hym fadde and moderate. Certainly it is not fo great a glozy bna to a paynce to have the crowne on his head, not a charne of golde aboute bis moulders, noz the fceptre in his band. not the great company and garbe that he bath about bym, as to thew fabe nelle from bis youth . The open bones Ace supplieth many fautes and debilys tees . Spare not to cast on bym a strong chapne, and to ty hym fast, that he goe not to delites and vanitees. For an effeminate persone neuer bath Spirite to any bie or noble dedes . Fam greatly fatplfped with that the teacher of Res ro laied to his disciple, Though I woft 16000 that god would pardon me, and that men knew no mylle of me, pet for the byllany of the fleth, 3 wouldenot finne in the fleth . Surely they were good wordes, and yll borne away of Recond Let

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#### MARCVS

Leat not vet goe the revne . For if he fee the your mares, be wyl nergh or brate. if he fee tyme. The byce of the flefche in all times, in all ages, and in alleftas res holdeth his feafon or courfe, if it palle not in the grene age of childehod. caffyng of the repne of reason, and fris kong with the fourtes of the fleth, and blowig with the trompe of fenfualitee. Takyng the baydell in the teeth with a furious will, rennyng thozough mouns tarnes and woodes after the mate, In leaurng hir goyng but foftly, and in the ouertakping muche lelle. And than afterward berng therin belpberate the bodie remanneth impotent, the unders fandyng acloied and blynded, the reas fon troubled, the good name lofte, and pet neuerthelelle at the lafte the flefme remaineth fleibe . Mohat remedy for this ? I fpnde none other, but that a greatte quicke fpze, couered and laben mith earth. Dieth . And whan the bis ctoule manne is laved in bis graue, be maketh an ende and maic neuer correct hom felfe. Moberfore I aduife ponto gine no place to this ponge chylbe to be picious. And in the chastifping of bym grueno respite, though be be rounge, and

and my childe, and well loued and thes epthed with his mother, and though he he the onely herze of the emprze. Morth children of a ftranger, crueltee is tranny, but a mans owne chylbe vites is the occasion of his tolle in tome to come. Bris thewed bs by trees, howe me ought to nourplibe our chribzen. of trouth the cheftain tres birng forth the foft fwete cheft nut out of the farp prickping and hard bulke. And on the nut trees among the fwete foft leaues, ts noury thed the barbe nut. Applipna this to our purpole, we have feene a pia tiefull father, bring forth a cruet fonne. and a cruell father a pytiefull fonne. De that was learned amonge all other learned, and renoumed among al other renoumed. Lycurgus byng of the Laces demontens, in giupng his lawes in his realme, I remembre to haue red therein thele woordes. Moc commaunde ag kynges, and pray as men, that al thyng be forgruen to theim that bee olde and broken, and to theim that be ponge and lufty to diffimulate for a tyme, and no. thyng to be forgruen to very yong chils dien . In good footh thefe were good wordes spoken of suche a persone, and Cemeth

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femeth reason. For it is reason that the borfe, that bath runne and palled bis courle of carpage, foulbe reft bym. And who that bath palled trgbtuoules Ip,it is Buftice, that he be luftred in teft. And the chylde that will palle teafon. ought to be teformed . Caufe bim to be alwaies occupied in vertuoule actes. For if the understanding be dulled, and the body flouthfull in fuche age, with areat difficultee will thei draw to thing ges that be fraunge to ther? Delectacts ons, bicaufe that the lightneffe is in the bead, and reason buder the cres. Dis pouth will demaunde you some tectes acion, whiche pe mall confpder, foit be not often not to feldome. firft that it be by reason, Secondly that they be taken in noble erercifes . Take bede for 3 grue not my fon bnto rou, that re wuld apue hom recreacion, but onely for to teache bym.

E The henne hauping hir egges under hir wynges, in that lealon goeth not a brode in the pardes, and though the egges be not hir owne, pet the hatcheth theim, as if they were hir owne. For this cause at this tyme in Rome of a C. disciples. Irrr, cometh south with out

out boctrine, for if their maiffers maft two houses in boctrine with them.thet lefe mith them. rr . houres in mockery. And therofit is, that of the Small gras uitee of the maifter, fpapngeth greatte bolones and litel fbame in the disciple. Beleue me frendes, that the teachers to princes, and maifters to disciples. Dros fite more in one day with good evaums ples, than in a pere with many leffons. mp foune ferna rou drame to bertues. will draw to the fame:if be fee rou fus Die, he will ftudy : if he fe you peafible. he will be ftill : be ferng you temperate in feedyng, wyll eate but lyttell : feyng pou hamefalt, be woll feare pou : lepng von reffull, be wyllrette: and if pe boe contrary, be wyll doc contrary. This furely is true: for the auncient men one ly with the eugli that they fe, eyther do they corrupt they? bodies, or sclaunder therzown iudgementes, as childzen bo. that can fay nothing but that thei here. nor do nothing but that they fee. I will also that the prince my sonne learne the bit . artes liberall . for 3 haue taken many of you, to thentent that ye buibe teache bym muche. And pf at the lat we sould be forowfull, by cause be hath not

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not learned at we wall not be forp, if be know muche, nor thynke his tyme pll Went, noz be begiled in fairing, that be knoweth inough of that fo pong a child tould have to governe and tule the ims pire . A very philosophier after the law of linnage, ought to have fpech at place and time convenient, to fight in the feld and to Speake in the senate . If myne owne remembraunce begyle me not, as mong mine antiquitees & baue brought a frone out of Brece, the which priba. gozas the philosopher held at the gates of his Schole, wherin was written with bis own handes, thefe wordes: We that knoweth not that he ought to know, is a brute beaft among men : be that knos weth no more, than be hath nebe of, is a manne among brute beaftes : Be that knoweth all, that maie bee knowen, is a god amonge men . D moft bigh wozdes. Blozious is the bande that wrote theim, the whiche not at the gates, as they wer than, ought to be written, but within mens breaftes they foulde bee paynted and grauen . Dur fozefathers toke the last sentence of this phylosos pher, and the fraft rebute abydeth to bs they laft children. for certayne as mong

portago

mong the Breekes and Lacedemoniens mas atterned as muche fame by there philosophers and coqueftes. as by there maitynges, whiche thei baue left bs . And our former emperours gat no lelle lone in their empre by their profounde eloquence, than thei fered al the worlde by their noble triumphes. For a profe whereof, beholde Julius Calar, which bernain the middel of his campe, with his lyft bande would holde his fpeare. and his penne in his right band. Re De neuer left of his armour, but forthwith be toke bis bookes . Me multe not las ercufes, fatying with theim that be too noraunt, that the liberall artes are to hye, and the tyme that we have bery mort . for certapne the bilpgence of men in tymes palt reproueth our flouth at this bate. One thrug & Do fee, that in a most whyle we learne all pil, but in a long feafon we can not lern goodnes. Movil ve fee, what is our fortunes and deftinies, and in what thought the gods bes do kepe bs, that for to doe one good bede we lacke tyme, and for to bo many fremde tournes, we baue to muche tyme. I wyll late no moze, but that & woulde, my chylde Moulde be noury [= F III

fulins ?

### MARCYS

wed in luche wife, that he Muld learne the feare of god, the fcience of philofos Phiers, the pertues of aunciente IRos maynes, the onietnesse of you his mais fters, and the goodnelle of at theim that be good, as be bath taken of me to bee the hepre of the empre. A protet to the immortal goddes, to whom I truft for to goe, and proteft to the bygh capt toll, where my bones halbe beent, that nepther kome now in my life, nor the beauens in tome to come fall curfeme aftermy death, if by ill liuvna my fou Choulde lefe the common wealth, pt by Pour fmal chaftifement pe malbe caufe of the loffe of the empire.

Dowe the emperour Marcus
nouriffhed the pypncelles his
boughters, Lap.r.



Ercus Aurelius the emperour had two fonnes, that is to wit the prince Commode and Merialime. De had foure doughters by faustine his wife: Legitimate and hepotes

zes of the empire. This emperour was ercedying diligente for to noury the his Doughters . As Coone as any of theim mere borne, forthwith they were put to nours into Come forme without kome: De wolde neuer luffre any of his chyldiene, fonnes not boughters to be nous ribed within the walles of Rome. Pot confent, that they buide fucke the bres fes of Delicate women. Behated belt- @ cate and gape nourles, and they that were laborous homely and holfome he loued, and to theim and none other he betoke his children to nourishe, and he molde neuer agree, that they houlde be brought home to his house.

The was wonte to sate in his spozetyng, I have more a doe to content these nourises, than to marpe my doughters. Homere Geweth, that in Brece there died Arthemio, that was kynge of Argive, without any sonne to inherete: and the neurse, that had nourysched hym, with all hir might demaunded the realme for a son of hirs, whysche had sucked of the same mylke, that the saied kyng had done, allegyng, that sych they were bothe nouryshed to synther, and sucked one mylke, that they

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both bulde inherite one realme a This faied Bomere, to reproue the nourles of Brece, whiche toke moze prefumpe cion for noury Chyng of prynces, than quenes bpd in bearpng of theim. Thera fore this noble marcus Aurelius empe cour, would not that his doughters ab only buld fucke groffe and rube milke. but he would not agree, that any reues rence, honour, og fernice fould be dont buto theim, as it belongeth to the chyls dien of to brab pipuces to bee bootu. and as the custome is to be boen. On a Dap as the faid emperor was at fupper. a foole named Balindo, at whose woz= des the emperour often tobe vleafure. Taped : Spr. pefterday 3 came from Dalon, and fro the gate of Bofte, and there & Cawe the emperours chyldrenne goe lyke labourers, and & fe bere in thy boule labourers children go like empes touts: Tell me why dooe pe distimule as a tople manne, for 3 that am but a foole buderftandeth it not . The empes vour aunswered : D Balindo, bycaule that pet at this tyme, Rome is not Bome, al though through at the world it berenoumed Bome . Inmp felfe 3 finde far moze affurance, that my chyle D2CH

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bren beginne iphe poore laboutets.and ende as trebe emperoures, than to bearn as tyche emperouts, and end as poore fqupers . Doeft not thou know mbp Atalp is nowe loft ? They woulde haue their children to be wantonly and Delicately nourified, and wit not fuffce theim to lyue in trauaple, and to leave there berzes pooze and nedp, and theim feife to ende in great perpli. This auns Imere was to excellent in fame, that it was euer tabé for a prouerbe in Rome. Moban this emperours doughters mer of two pere olde, incontinent he proups ded women and mapftreffes for to teas che theim . Sertus Cheronenle faierh. that be learched amonge the aunciente matrones of Rome, whiche mere cleas neft of life, mott efteemed of good fame, of noblenelle of bloudde, of fadde wit. and that had ben mod vied in bringing wo offers bo of papaces chylbren. This emperour was fo thoughtful in the ozberrug and teaching of his children, that he mould haueno woman, but pf the were of. t. pere of age at the leafte, and . r. pere a by bowe, and that the bad nouristhed a C. chyldien , Doughters of lenatours. Imaginging, that the that bad medled f h in so

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in fo many thinges of other mens. Bula not be ignozant in hir own. After that he had proupded thefe mapfireffes, he caufed bis Doughters to be brought to their houses, and there gave them their charge . And from the brith of any of his doughters, be woulde neuer confent that they moulde come into his palais. tyll they Couldebaue housbandes. At chaunced, that faustine the empress chylded a doughter, and the beyng cers tified, that it was lyke bpz, and ber favre, moued with a foft beart of was manbead, and with a motherly affects on praied the emperour, that the faich chylde myght be nourplibed in bir pres fence, fyth enery man faied; the chylde was to faire and to lyke puto thein. The emperour aunimered and fated. Fauftin.for those thynges that al other haue faied to you. Doth it befeme you. to demand this of me? But & that have ted in this cafe, and in other cafes haut feene, in no maner I ought to condple reende thereto. Do you not know, that the tyme, that the doughter isnourple bed in the boule, the father is charged with thought, the mother with wan con flatterpages, enup in the brethern, bolde

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holdenelle in the doughter, and folvin the nourice. I woulde witte of pou.if me mere noury thed in the house, what profiteth it, pf bpz mapftreffe teache hie fannelle and honeltee with hir wordes : and me entice bir to lembenette, with our morkes and beedes ? what profpa teth it.if the doughter delerne chaftiles ment, and the mother flatter and make hir manton ? More reason it mere that your doughter bould folow the good bornges of you, that are by mother. than the wordes of the Grange widow. that is hie mailtees. Warke well faus Apne if peought to retopce at bra chpls discretoies . Remembre, that the pleas fuce of pounge chyldren is but childes trifles . But if you nourtibed theim not well, as the pleatures wer toyful whan they wer pange, fo whan thet be olde, to refraine theim. Chall be greater difpleas fure. Therfore, if you be vertuous, with brawe their tapping trifles, as now for thepm that wall be vertuous . I will tell you one thying, & would rather my doughters in mone ablence, Moulde be disciples to bertues, than to be maistres fes in tembenelle in mp prefence . And lith it is to, I delice you, require it not of

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## MARCYS

not me. And I delice you, that it be not so. I am importune on you, that ye be not importunate on me. I praise you, that you prouprate not me. Or cls I commaunde you, that you demaunde it no more of me. This harde answere, of the father, reassed the importunitee and pitiful request of the mother. Thus Faustine, all fearefull, seeing the father within the walles of knome, durk not goe see his doughter without, but as primyly as see might.

Thowe Marcus the emperour dyd chose and proued his sonnes in lawe. Lapit, ri.



Thewise as agarcus Autelius the emperor surmounted in vers tucs all mortall men, that dred, so for cere tain in mariage of his doughters he seemed to be kynne to the god

des that ever lyve: by the grace and grft of god, or by his fortune, he was as happy in vertuouse somes in lawe as greatly insortunate of dysmoneste bough

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boughters . After the Death of the conb olde man, with the fmall thought of the prince his fonne in his gouernance. and pagoodly fame of his doughters in their liupng, it femed to baue made and ende of the glozious memozy of the father, but if it were by the fouerapgne goodnelle of his Connes in lawe, that he haddechole by his life tyme. It is day? ly feene, that the loffe of the father by euplichplozen, is wonne by vertuoule fonnes in lame. Than Marcus Bures lius, in choosyng housbandes for his doughters, be toke not of dyners, that the panytee of the worlde offered bym: but of a few, that of many folkes were estemed to bec of good behautoure, and that to his femping were fuche in deede. And as in marpages all the errour is to couete goodes that be in the purle, and not to example the personne that is brought to the house, Be regardyng this, marred not his doughters to fraunge kynges, but to naturall borne Senatours, not to luche as discended from hygh lynnage, as were the Scipis ons, fabricians, and Torquates : but to luche that with their vertues repled newly good lynnages: Roz be maried theim

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them not to fuche as were prefumping oufe of the promes and deebes of them predecellours:but to them that refpiens dy fibed by the deedes of their own perfons . 1202 of trouth be chofe none that were very ryche, but suche as were ver tuoule: not luche as were fone moued. but suche as were quiete: not the brok mpnded: but the moderate, that were no bofters, but fhamefaft : no bablers but finall (peakers : no quarellers, but lufferers : not to presumtuouse, but them that wer meke : not to haftie men. but theim that were paciente : not theym that were esteemed amonge the commons, but thepm that deferued laude amonge wpfe men. Inthis ma ner he trusted no persone, for he maried not his doughters to luche as wer prais Led a farre of : but to them that of long tyme had been proued nerebande . In good faith berein bis reald was good. For in the thrng that toucheth a mans honoure, bethat is wrie ought not to truft in the onely information of frans gers. Rozbe is not wife, thatis fo bace by to do all thyuges by his own feming and opinion. And he is but a simpleper sone, that will door all thrng after the opte

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epinion of araungers . And in thefe pointes the emperout marcus babbe a good respect to kepe therm : In wals kyng good reft, In fpeakyng great elos quence, in eatyng good temperaunce: In aunswerpng great lubtilitee. In bis Centences and Determinacions aret ara uitee. End therfore in this cafe of mas riage be was ful of grauttee, til be was therein determined . And this onely came not of him but of other, whan thei came to praie bym . At befell that in & feaft of the god Banus, the emperour fame god. gorng to the campe of mars, bpon a lufty borfe frerle and flinging, be met fo rubely with a trupettour, that cours fed as a kurght bpon a borfe, that with the Arobe of metyng, the trumpettour was ouerthrowe with his hors, fo that be was flapu, and the emperours borfe legge broken, and his owne foote burt. and his arme out of toynt, So greatly encreafed his burt, that bewas in peril. Italy in beaupnelle, and all Rome was in doubt of his life.

And bicaule a few baies afore that he bad comunicacion of a mariage for his thribe boughter, named Batrina, for the determination that he Moulde haue made

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### MARCYS

made the same date, greatte suite was made to hym. But for the great peyns of his arms, and the bloudde that was congeled in his body, and the anguyhe that was at his hearts, as for the domained that was offered hym, he differed the answere that has offered hym, and the bate ferred the answere that an other days. The whithe dais commen, in open presence he saied in this maner.

to the father of a ponge man that wold mary one of his dough.



ftentimes 3 have les in other, and have prince the ued by experience, the the small consider on passed, and the con acceleracion in ballonesses nowe present.

ptaketh great inconveniences in type to come, oneles that arthat populate the thorne, oneles that arthat populate the thorne bee commetted to the vertical fome wyfe persone, rather than to his owne sole opinion. Revertheless in the case of mariage, though the father bee twyle, yet without the opinion of an extern

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ther, he ought not to determine bom leghtly : for enuioule fortune, though the them bir lette fommbat fromathe in all thynges, per in this cafe of mary's age. the ouerthioweth moze than in aff the other. Be that will fpeake of maris age ought to entre into his owne feeret nes and to thynke profoundely theren. as of a thrng that all his wealth lya eth in his crebence, bis lpfe, hishonout. his good fame, the refte of his owne personne and bis flethe, tobiebe is bis child. 3 am of opinion, that pf alt by le men mere molten in a furnaves they coulde not grue one good counfell th make a mariage. Bud bolbe vetbat 31. mniche am fymple, toulde Do if frahte In by my leifes Eruely therin behoueth right and fabbe counfeil. for ones fals len into the perpit thereof, none maye have remedy withoute greater pervil. The renoumed @arcus 190icius. mbole liuing was a mirror in his bais. and bis wordes and counfels remayne tor a remembraunce, faied openip in the fenate: D nobte fathers and happie pes note, by the becrees openly proclaimed in places accultomed, I knowe that in a counfell and fenate pe ordepued three 0 thurs

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thynges, that is, pe undertoke to make a new warre against the Barthes, to continew the enmittee against the Denys ens, and to marie . b . C . matrones of Kome, to.b. C. knyghtes of aganti tanp. And certainelp am abaffort that among wyle men to hygh affaires spaulde be fo fone and fodainly conclus ded and determined . To fatisfie myne baderstanding, and for the good will that I owe to the countrep, I chall fag Due worde, that is, to begynne warre and to purfue harred and ill wyll, and to conclude mariages. In these causes aman ought to afke counfaill of all the men of the worlde, and all the goddes ought to correct and amende it . Am r. an . countailynges woulde be bolden upon eche of these thynges. These wor des were woorthy of areat recommend Dacion .: for one thrng by dinerle oppi mous ought to be determined : But mae ny thyinges by one opinion ought notto be determined. And if this bee for all thynges, it ferueth than most specialim maryages. Any friendes, re lay, that be that offereth bym to bee my fanuem lame, is greatly defried loued and well named amonge the common people :: TO

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# AVRELIVS:

Tas fell luche matchaundple, fette ft nor in fo vil a feme . The credence of an honest man lieth not alnong the com mon voice of the prople, but among phis lofophers : not among many, but amod fewe, not amonge how many, but what rhey bee: Petnowe your leife, that at this bowse al that the commons thinks is but a bayn thong: that thei preife is salfe: that thei condempne is good, that thei approve, is nought, that thei atom is chamefull, and finally all that they laude is but foly . Thep; prailing bei annethwith lyghtnes, their folowyild mithout order : and it enderh with fits rie. D howemany baue I leene in Ital ly lyke the lies of wyneerand out of the fenate, and after put as friebronder of ranernes in Rome, by whose opilitolis the common wealth is governed and with great ipghtuellemen put downe. and with no leffe tyghtneffe evalted as gapne. Beholde here, that the woothes of the people are holdein mockage with wyfe men: and that that is agreed as mong them, is estemed but for vanitees with wyle men . for that that is meale with philocophiers, is eaten but for braune and chaffe with fimple folke. 33 of it SHIDG And

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and contrary wife, the meale of the fim ple, is but branne and chaffe amonge tople men. Df all that out predecellors baue fpfted, in thefe daies, the chileren of vanitee worke therafter, for thei wil be defired, and hate to be hated . Ail fus che holdeth a generall tule, that tuery man that despreth to be beloued of cue ty man opely, can not escape fro dructs lectete fautes. Shall 3 tell pou, who is befie beloued nowe a dates ? Than barken to me, and 3 mpil tell pou, as muche as it toucheth to whom it mait touche, butte who it maie butte, felent who that map feetest. The people lo ueth him that can distimule with them, and him that is nought, and coulous of theim that bee good, and also suche as fauour lyers, and ferteth trouth afibe, and luche as accompanyeth with man kyllers and murtherers, and to bee fers ued of theues, and fauouteth quarels lers, and purfueth fuche as be peafible, Delpuereth offenders, and fleeth und. centes, renoumeth theim that be chams full, and hameth theim that be of good fame: finally be is mofte fette by that putterb them that be good fro him, and is the most varue among theim that be paint,

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# AVREDIVS:

sanne. Cectainely there is ateat fald pection to let bym among wife me. that is allowed of all fooles. And the reason thereofis, that the commons lyabtly love none but men that with malice refraineth theim that bee bertuoule, and letteth the raine flyppe to them that be bicious. Truely wyle men baue byin as suspect, that the commons Desprewhiche will not be displeased with his ill dornges. D bow often times both the goddes permit the ambicious man in honours, that procureth to bo il mas ny dates without Juftice, and doth not behald the lodain bole love therof with hame . Than take this woorde of me. that in the multitude of menthere are few to be prayled, and many to bee res preued.

Thowe a fon in law ought to bee well examined ere he be accepted to his purpose. Lap.riii.



Owe to come to our partial cular purpole. Ye amonge pou doe prayle this pounge man, and if his workes bee as your wordes, ye shoulde the mot

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## MARCYS

ust onely faie, that he hath meryted to be my fon in lame, but rather meriteth to be only inheritor of the bole empire. And therfore I woulde witte of your babereof you can prayle this your bynli mau, that there be no contrarietee bees twene his workes and your wordes. If he be rufticall, it abateth hym fore: affhe be of high blud, be wil be prefump. tuous: if he be tyche be wyll apuc bim to viciousenelle :if be be pooze, be well be couetous, if he be balfant, he will be ouerbolde: if he be a comard, he is bes famed: if be be a great (peaker, be fall be alper: thbe be to littell a fpeaker:he mal be noted as buwile: if he be farze. be wil be coueted, if he be foul, he wil be Wloufe. Thanif be be quitte of al thefer I sweare to you, that I wyll geue bym my boghter Matrine with all my bert. 9 do not fai thisbnto pou, bicaufe & fup pole any pli in your kynfeman : but to thentent that pe woulde thynke, that I fay it according to my naturalitee. And than fith I faicit not againft rout credence, for the knowelage that re haue of him, midake not mp fulpection, fpth that gam holeignoraunte of this

pounge mans liupng. And 9 will not

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that re moulde thynke, that the chylos my boughter, that bath bene brought by in to great bertue in mp palais, buld bee maried to this pounce man for the onely fame that be bath amonge the people. D howe often haue I feene in oure tyme nowe, and have redde of the morlde passed, the whiche as nowe by commaundement of the goddes, at an other tyme by they? il workes have bes ferued it, at an other tyme by thep? for comfull deftinies baue permytten it. wenying for to brying formes in lawe in to they bowfe, have brought in a hells In fleede of wyle and faire doughters. haue recouered adders . And fehring fonnes baue found bafilphe ferpentes: In bipng of bludde, poylou delpuered: In fekpug friendes, thei haue found ens nemies: In demaundping honour, hame hath be gruen: and finally in maripng there chylbren, weening to have lyued mertly, the forowfull fathers haue hab eupli lyfe and a worfe deathe . cafe that suche ought to be moved moze of theim that be topons, than they that been forp, of them that been topons, as well ought we to approue the fufte chas disement of the juste goddes, by the bn-B illi

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fufte workes dozen to jufte men. For he Deferueth great chaftifement, that with feareful hardinelle as a foole, betermis neth bim felfe in bigh and difficult thin ges with fodain counfapte . End there fore my friendes, if pe be bertuoule, bee not abalibed of that that 3 faie, no take the eraminacion that I make in a Claunder: If I take this pounge man to be my fonne, to be fon in law to faw fine my wyfe, bulbande tomy doughe ter abatrine, brother to Comodus the papace, felome to theim of the fenate, bruseman to my bynsefolke, and loads of mp feruauntes: It is reason, that fus che a robe ought well to be regarded, Lyth that so many persons must weare the liverace thereof. The garment that to many perfons must weare, muste bee wyfely cutte, to content theim all.

Moe fee naturally many thynges notful to vs, if it be nece vs, and per not domageable to vs ferre cf. The some with his thinging beames dooeth parche the flesche of the people of Athrope, bicause it is nere unto them: and contrary wise it dooeth no grefe to their persons that inhabite in the ende of Europe: for by cause it toucheth theim a farre of.

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There baue been bruers fonnes at Rome, whiche bepng in Graunge countretes, baue boen great profite to the ch mon melth. and no leffe famed through out the worldes whiche after thep were retourned to their owne houses, baue fpilt more bloudde of innocentes, than thei had done before of the Barbaries. And that it is foth demaunde of Julis us Calar, of Bompeius, of Silla, of marius, of Callius, of Cattlina, and of Lypulus, of Detautus, and Marcus Anthonius, of Caligula, and of Rero. of Othus, and Domicianus. And as a faie of fo fmall a noumbre of bastarde chyldren that helde kome. A maie Cap of Opuers other ryzauntes brought op in Italy . Beleue me in one thong. Althat is agreable to be abrode. agreeth not to be, pf we bipug them in to the house. For there goth many thens aes betwene the entreating of a man in wordes, and to be long couerfant with bem in workes. Littell nedeth bumaine

pet lecte to be begited of many an other. Mith a mene bisage swere woordes in the toungue, good belyberacion in the persone, temperance in the worke energy

ignoraunce for to begyle an other, and

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one maic bearle an other nowe a baies and by weemdeneffe and malice, is bes aried bym felfe. I faieto pou. I berna a ponge man knew the famous ozatour Maurin propose diners tymes in the fea nate: And on a baie be fpake for a Ros main matton, whiche fould have mas ried au bonefte doughter of hirs to a mailer of horles by feming a Romain and not bery well appopnted : And as monge other wordes he fajed : D noble fathers. D happy people, command not that thrug, that afterwarde re moulde mere not commanded. An pil mariage is lyke as be that Mooteth a peliette of Dufte, it hurteth bym that it toucheth. and blindeth theim that frand nert. Sothly thefe were bie wordes, and the compaction well bnderfranden, contata neth init Centences of grauitee . Itis many felt to all men, that an til fonne in lawe is the death of the wyfe that hath hym. Chame to the friendes that procus red it, and at the last an pli cud for bem felfe, and foz bis father that offered it. Than by all thefe thynges that 3 hane faid, re may buderftand, what Athinke in this maryage. Bis fairnges thus ended, the Senate was greatly edified thers

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therwith, and the knightes kynsesolke to this youg man, greatly abached cand Faustine the empresses sore confused, for by his introduction the mattier was moved. And how this mariage failed, the historiens write not, whom we have to lowed in this works.

Chowe Marke the emperour fas
uoured all noble exerciscs, and
hated trewandes and
tooles. Lap, ritti.



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the vertues of this good emperour, and the knows lage of sciences, the worst thines in armes, and the purenes of his lyupnge, caused hym to be named among the famous men

of Rome. The gentyll conversacion that he had with every man, made hym to be renowmed amonge the worthiest of all the world. The thyng most agreable without reprehencion of the great test, meane, and leaste is, that a lorde and prynce of many, be communicable and conversaunt with many. All the good workes of good men maic be considered.

Demned with the pllintencions of them that be vil: But the good condicions haue luche a printlege, that of plithe good is praifed, and the good approueth the pil. In a mans lupng, there is none so greatte a pree but by good conversas cion it is couered and biode. And cons trary wife, no crime is fecrete, but with ill conucfacton, at the tyme that it buts teth it is more openly knowen . Df two ertremitces it is not fo greuouse to the common wealth, a man to bee weake and farnte in lecretenelle, and of gentil convertacion abrode, as it is of hym that is fecret, and is rube and of plcons uerfacion openly. Diuers not berng of good order and policee, we have feene conversant a great while in Rome, one ly for berng well condicioned. And ma. ny mo we have fen, that in a short while after they were put in office, baue been fo proude and baffy in their condicions. that they have ben deprived from their offices. And this we fate bycaufe this good emperor was lo totous of bilage. foamiable in his customes, fo tourng in his convertacion, that lyghtly be would caffe his armes about the netke and on the Moulders of them, and take them

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them by the bandes, that bad any thing to Doe with bym. The porters Coulde not leat theim that woulde accompany hom inthe palais : noz bis garbe was not fo hardy to putte a backe fuche as mouth freake with him in the fieldes. In all his ages he applyed to that that enery age gaue bim by nature. De masachride amonge children, youg among penge folke, worldely with therm that were worldely good felowe with good telowes, a baronne amonge baronnes. bardy with bardy men and finally old with olde menne. De was wont to far. mba any in his prefence that mer your and not well taught in their language. tefted at the bebilitee of age, or olde men at the toly of youth: Leave theim. forth they leave you . Wany tymes of wele vounge men cometh olde fooles . And of younge fooles cultomably come meth wple olde men . Raturalitee at the lafte maketh all thynge in kynde. As of areat Debilitee we can brame but fmail arength, by our naturalitee me map for a tyme refpft it, but not bitere ly maifter it . Jam fore abalibed, that some will be so lordely and balpaunt in vertues, and so bygb mynded, and yet will

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### MARCVE

well make be belone, that they lys urng in the fleffbe, and berng of flefbe. onelp fete nor the fleffbe: 3 cate not tell. if nature bath made other of an other f nature than 3 amof, que et an othen nature than other be . Ifor I berng nes ner fo faft inctoled inthe fwete conners facion of philosophy yea in the beat tyme this falle fleshempil call at the gate with his naugbep fleiche. The more that we revie and eralte be with frience and get libertees, the more lower we do put the flethe with hir mis feries. Beleue me one thong, that pla tree beareth not in Primetome bis flos wers, we hope not to have the fruite in barueft rype : and a younge man that bath not palled his youth with younge people, we have no hoperthat he mould palle his age with olde men an And as me mate refift our naturalitee, and not eleane to for do it, fo those fathers errei that at lo extremely affectioned to have their children to begrane as olde ment Moherbponit folowerb, that they ende as pouge. This emperour was fo wrle in all thenges that amonge theim that were mery be was of greatte mpath. And in berutees be was berp berrtablei DE

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in his pattimes be was areatly tempes rate, and a toner of mulphe, fpeciatip in good borce and fuftrumentes, and fore opfpiealed pf pe hard aup bifcorde therein ! De paffed moft of his vouth in learning of Cciences. Mohan be came to mans effate, be erercyled feates of knyahtehode: he loaed discipline and bared adulacion. De was apt and haps vie in armes, but petin ridying of boiles be badde oft tymes ill bappe . Anhis pounce age be belyted to place at the temps, and ar the cheffe in his age. De loued not thefe counterfairma plats ersoffarces and mummeries, and pet leffetrewandes that been natural foos les, juglers, and teffers, for pleafure. The platers and tellers fuffered great parietee in the empire, accordying to the Diuerlitez ofemperpurs . Bulius Cafar fuffepned theim : Detaufan his neuem droue theim away, Caligula called the agapne, Etuell Recobanisched theim. Merua made theim come agapu, Bood Traian banished them out of all Italy. Anthoni Dius brought theim in again: And by the handes of this good empea tout Marcus Tureltus, they ended. And the occasion was, the Romaines Lift Did

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brb celebrate with great tope, the . fift. bate of may, the great feaft of the mos Bereinteber Bereconte, mother of all the gods Des. The facted papeftes flamines bis ales, bold haue brought thyther thefe. mpuftretles tugglers and fefters, for to reiapce the feast, and contrary topsethe holy numbes bestales would have bone the fame, fo that variance fell betwens theim. Come with force, and Come with reliftence, and fome ranne thither in fas uourping of bothe parties, and not a fem.to bepart theim . The cruell and great norfe of flaughter among theym, was luche, that it tourned the feaft to meppinges, the pleasures into forowesi and their fonges into wailynges. This good emperout laboured to peare this furie of the people, and to fer peace among the nerghbours of Rome. and Moban all was bootn, be made curtout biligence to fearche out all the players tuglers, and testours of Rome, and in al the circuite of 3 talp, that thei might bee chafiled, and Rome belpueted of them. And for example of all the motio. be Centetheim to the gate of Boffie and commaunded tolette theim in Baltesi and to bany (the them for euer, into the

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ples of Belispot: whiche was accomed plyshed, as the emperour commauned of . And fro that date, was never sens at Rome, suggler or gester, as longe as the emperour lived. But it passed not two yeres after his death, but they restourned, whan his some had the rule. And except the bokes do lie, there was in Rome greatter noumbre of sooles than of wyse men.

Tof the good conversacion of this emperour Marcus Aurelius. Lap. pv.



the have saied of the hatred that this ems perout had to treman des, renelers, getters, ingglers, teners, and such other: Now will we speake of his laudable exercises of the

that came to hym. To be well condicisoned, the malice of mankind is so great that as good men are bounde to regard the yll, so do they that be yll, regard to distroic the good. The trace of vertue is as good in good thynges, with them that

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that be good, as the vice and dishonelly of eupli folkes, is in eupli thynges. what greater corrupcion in this world may bee, than a pertuous persone, for one worke of vertue, can not find one to helpe bym to worke it, and whan he as lone bath wrought it, there commeth tenne thousand to gainesay bym? The gretest goodnes of all goodnes is whan tyzannies are put bnder by bertues ace quyzed: or to fynde remedy against ace customed byces, with good inclinacis And the greateff euil of all euils, is whan a persone forgetteth that heis a manne, puttyng reason bnder foote, Arainpng bis hande against vertue, and leattern bice ruie the bridel. This eme perous mar. Purel. fusteined in his life great glozy, in the eschewyng the villas ny of vyllaines: no leffe merited be ims moztal memozy, in luffering divers dis Monesties in the execucion of his bets tues. An unfallible rule it is, amonge the chyldren of banitce, to chyld the bices of theym that be viciouse. And the bertues wel incorporate, nourplibe mas ny envious. They that be yil, been als mates double pil, bycause they beare armour defensive, to defend they own Puels

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puels : and armes offentine, to affarle the good maners of other. The trouthe is, if good men be diligent to teke orber that be good, no leffe oughte they tor ra hybe them from them that be pil : for a good man with one finger, hath power ouer all them that be bettuoule, but foz to withfrande one pil person, be bath neede of handes feete and freendes. And though fortune be pl to good men. their owne propre fame halbe fpent as of araungiers. This good Emperout was frong in bertue, meeke in mozdes. aftemperate in his exercples, homely with euerie manne, fad among fad men. haftie among hafty men, mery with mes ty men, and wyle among wyle men as tt is couenable for a curtoule prince to be. And whan thefe are approued in the lawe of good menne, by cleere undera flandpug, as well fal they be condem: ned by theim that have pil intencious. Than as the coles can not be in the em= bres without fparkes , nor corrupcion of the carion without ftenche, no moze can be that bath a hole and cleere beart be, without enforcing hym to vtter los upng woozdes : Aud be that hath an pil beart, alwaies ouercometh other with Bii moz=

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woordes of malice. For it is certein, for a fmall feafon the louer maie absteigne his love: and pet leffe time the paine of bym, that is papned with love bydde. The forowfull fighes, Gewethe hutte of the hert, and the malicious woordes discouer the pil of the heart. Me baue faied all this, because that the bountee of this good emperour marcus Hures lius, let al his iope and gladnes in them that wer good, and bewaited them that werepil. And as in Cemblable thinges, the woorthie men thewe their woorthis nelle, and tople men their wildome, be: png bertuous in workping, and wyle in knowlagerng, were very wyfe in diffis mulyng. Dne of the vertues, that a wife man ought to haue (wherein he Mallbe knowen as wyle ) is that he can lufte well. for a man that can fuffre well. was neuer but wyle and well manered. and therewith to luffre the vertue of yll bulinelle, is a thong reasonable, of all reasonable beaftes, and of them that be good, berie good. And by contrariwyle, the man that can not wel fuffre, though it be in very just thynges, hopeth not to be well treated. And likewyle as this Emperour Marcus in all bertues, bath been

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#### AVRELIVS:

been egall with all the Emperours of Rome, that have been, in this bertue of fufferaunce , be bath furmounted all them of the worlde. Be was woonte to fate many times . I baue not atteigned to the Emprie, by the Cciences that A baue learned of the 19 hilosophiers, but by the pacience, that I have had with. them that wer fromard and not lerned. . ........... And this feemeth to be true, for oftentis mes this emperour : being with the Ses nate at Collifee, or the Senate with him in the high Capitoll, be feeping in his prefence divers that preifed him, and o. ther, that in his ablence among the people blamed bim, and rebuked bim. bis attemperance pet was lo great. and wewed him felfe so tust with one and other, that neither his freendes, that agreed with him, were forowfull, nor bis ennemies , for anie diffauour, wente away complais nynge and angrie.

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#### MARCYS

To the feaste that the Romaines kepte to the god Jano in Rome, and what chaunced to the faied emperour there. Lapítulo . rbi.



ent Romains had inent Romains had inuented, was one of the god Janus, kepte the tielle date of the yere, whiche as now is the first date of Januer:

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The was peincted with twoo faces, to theme, that it was the lafte baie of the pere palled, and the beginning of the newe pere. To this Bod was debirate a fumptuous temple in Igome: Worche temple Ruma Bompillus, called it the temple of peace. And ercepte fbe tem: ple of Inpiter le to was holden in mofte reverence of all other. Moban the Ro. main emperour went or came to IRome. ta bilite the high Capitoll, and the bes Rall virging, fooith with they wente to praie, woorthip, and to offer at the tems pie of Janus . The date of celebracion of the faied feafte, all kome reiopced, and

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and put on theim the befte clothes that they habbe, brennyng great lyghtes in every house, and made many places of enterludes, of geftes and guglyng, and matched all upght in the temples, and belivered all the prisoners that were in prifon for det, and paid the debtes with the common treasure. They had tables mith meate before their boores, in fuch aboundaunce, that more was left than eaten, wher with all the poore folkes in Rome were releved. The Romanns thought, that what so euer they spent that daie, that the god Jano (whiche was god of tymes) wold rewarde them double. The Romanus fated that this god Janus was not bukinde noz no nys garde, for pf they fpente a lyttell, he molde recompence theym with a great At this fealt was made great neale processions, every fort of people by the felfe, the fenate went a parte, the papes ftes aparte, The Cenfores aparte, the Diebepnes aparte. The matrones and pounge maides by theym lette, and the ambastadours went in procession with all the captives and prisoners. Thus they went ener two and two: the ende of one company, was the begynnyng of D titt an

an other, And thus out of the temple Janus, they wente aboute all the tems ples of Rome, and fo out of porte las tine, into the fieldes, and rounde about the walles of Rome. And bycaule the circuite of Rome was great, the procesfions went but from one gate to an os ther, fo that towarde night, all the procections of kome had gone everyth one in their company about: And that done thei retourned all into the temple, that thei came out of, and there offered eche one as they might. And in the laied procellions it was of custome, that the emperours wente accompanied with the fenatours : But this good emperour was to familier, that he woulde honour and accompany every man. It was atcustomed in kome, that the faied daie the emperour Moulde were on his robe, and mantell imperiall. And all prifos ners and captines that myght touche hpm with thep? hande, were deliuered. and all trefpallours wer pardoned, and bany wed folke were forgyuen, and cals led agapne. And this emperour to ble his clemency, and to leave after bym perpetuali memorie, left the procession of lenatours, and without any garde, ment

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ment the procellion with prilonets and captines. The whiche dorng was oc. caffon to leave behinde bym perpetuall memory of him felfe, and great eraums ple of clemencie and lowlynelle to the princes for to come. Howe be it there is nothing fo well dooen of theim that be good, but forthwith it Mall bee cons tracted of theim that be yll: And ther= fore this example was so much disprate fed of theim that were yll, as prayfed and allowed of theim that were good. And in lykewise as among theim that be good, there is one noted to bee pure good, to amonge them that be plithere is one noted to be ryght pll. And that morfeis, that the vertuous person effes meth not the glozy of his vertue fo gret. as the malicious person by his malice is mamed. This is lated, bytaule there was a Cenatout in the Cenate, named fuluius, whiche was as blacke by his malpce, as whyte by his heares . the laboured fore in the dates of Adrian to baue been emperour, and had marcus alwayes as competitout. And as it is anaturall thong to theim that have pll heartes, to thew their malyce in Small thruges. Co this emperour byd neuer no B b

hatres !

# MARCYS

good thyng openly, but this fuluius woulde grudge thereat fecretely . And though this emperoure was greately praifed for the beliverpna of prifeners. pet the fated fenatour coulde not haue the prudence for to fuffre it, and fo part in mockerp, and part in erneft, be faieb thefe wordes to the emperour in the fes nate: Mbp grueft thou thy felfe to all men ?

> Thome Marcus the emperout aunfwered a fenatour in the Cenate. Lap . rbil.



The emperour Marcus Aus relius bearrng what the fee natour had faied to hym,ins the presence of the Senators. that is to witte, Mherefore

be gaue hym to all men. Be aunswered. Freende, I gene me to all men, bycanfe all men grue theim to me, and are glab of me. Beleue me, that ouer great tpe gourin a prince caufeth battebe of the Luc car people. The goddis will not, noz the the Got had lawes permyt not, noz the agrement of the comon welth well not luffre, that princes be lordes ouer many, and to ace company

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company but with a fewe. Thave redde in bokes, and have proued it by my felf\_ that the love of Cubiectes, the Cuertie of the prince, the dignitee of the Emprie. and the bonour of the senate, dooe cons ferue the prince, not with rigour, but with gentle connectacion . The fyliber gooth not to take divers fribes of the river with one bayte, nor the mariner with one nette entreth into the Sea. I promife you the beepenelle of good wils les ought to be woonne with the deepes nete of the pert. Tome with giftes, some with wordes, fome with promifes, and fome with fauoures . The infaciate cos netous men are never content, 1102 will open their affection, but locke by their treafuces. And futhe as ferneth foz loue, are leffe content with ovenyng of their treasure, than lockpug by their willes. At 18 all olde prouetbe of ibps thagoras : Loue is payed with other loue. D how pl fortune it is to a prince. and howe unhapple it is to a common welch, whan the people ferue not their Lordes, but for remardes, and the lors des to kepe and maintein theim, but for their feruice. Mith diucre ftoanes and one coment, building is repled, and of Diuers

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bluers men, and one loade, is composed a common welth. And if Beometrie bes gyle me not, the morter that toigneth one frome with a nother, ought not to be medled with fande and flecked lyme by reason. Separate the Coanes, and the wall openeth, and leat the coment faile: and the edifice falleth. De that is wife, map wel buderftand me. Loue betwent nerghboures luffereth to bee mitigate with water : but it is requisite, that the loue of the 192ince and his people ber purc . Diuers troubles, and at diuers times, I have feen among the common people of Rome in one date moued and appealed : but one opfgorde repled be twene the lord and the common welth, buto the death, is never accorded. Itis a difficile thyng to make appointment of many with many, and more difficile to accord one with a nother. But with out comparison, more harder it is toas poinct divers with one, than one with Diuers. And in this cafe 3 wil not fane the prince, nor leaucithe people bucons Demoned. fro whence (as pe thinke)co: meth it nowe a dates, that loades with annopance commaund bninfte thybges, and in full thringes the lubiectes are bue obes

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obedient ? Rowe here me, and I hall tell you. The prince dooping a thying in Deede and not of righte will confounde the will of euerie man, and beleue his owne understanding, and drawe of hym felfe and all other his onely will. Contrariewple, the multitude of the people dispraising their lordes unders fandyng, do as they wil, not as al wil. but as euerie man delireth bym felfe. IDf trouth it is a greuouse thyng, although it be greatly accustomed, to will, that all gounes should be mete for one man, and that one mannes barneis Mould be mete to all men. Than what mail we doe, that our fathers have left thus in the worlde, and also we holde that we bee their chyldren, and that worle is, we leave the same to our her= tes! D how many princes of my predes cestours I have red of, that have been loft in thewyng them felfe ouer frange. and beloued of none ? I will tell you of some of theim for exaumples, that I haue redde in my bookes, to the entent that princes maie fee what they winne by amiable couerfacion, and what they lofe by onermuche ftrangenelle. In the sealme of Alliens, greatter in armes than

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# MARCVS than the Caldeens, and lelle in advance

tage and antiquitee than the Alliciens: Dne maner forme of kynges endured a. mong theim two hundred and twentie The nettempeares, by reason they were of lowable convertacion. And a nother fourme and maner (as Bomer Cateth) lafted but. rl. peres, because their konges were of an pll condicion. And the ix. Epiphanes of the Egipciens was binumbred and put Downe, because there was a lawe, that eche one hould be bare legged in the te ples bpon the holy dates. And this king on a date ridying came before the Bod Apis, god of the Egipciens, the whiche thing was not suffered, for belide that he was put oute of his realme, be was chaftifed . Bilothe. bi. Arfacidauci the inutacible Byng of Barthes, not ones lie was deprined, but also banished out of bis realme, because be byned at & knyghtes baydale, and would not eate at the bridate of a communer . Yet alfo thoughtherealme of Italie was fcant, their heartes were great : foz because one of they? Marranes, for so wete their kynges called , had Gutte bis gas tes by nyghte, for to deepe the fuerlyer, be was deprined of his realme: because a lawe

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a lawe was made, that no prince fould fette his gates nyght noz date: toz thet fated, they had made bym kynge forto Dipue awaie their ennempes, and not tobe dayntily nourylibed. Tarquine the last spage of the Romains was bus kynde to bis father in lawe, diffamed his blod and kyntede, was a traptout to his countrep, cruel of his perfon, and aduoutter with Aucrece : but for all that be was not called bugentyll, noz infamed, noz traptour, noz cruell, noz advoutter, but be was named Tarouin the proude, because he was of pil cons dicions and complexions. And pet by the lawc of good men, 3 fweare to pour that of the faied buhappy Tarquine had had good will in Rome, for the adnoutey of Aucrece be bad not be put out of his realme, for as muche as other greatter and moze greuous harmes bad bene done befoze bis tyme, and also mus the worle lithen by aged emperours in the emprie, the whiche crimes by them committed were luche, that the offence of this fraile ponge man was but small in estimacion. For thyng certapne thefe princes holde, that if they gene dyners occasions for their pil wyll, pet a lytell thrug

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thong fuffileth if be wew, that the bate that he hath is for none pl wpl: but the hate that the subject hath to the lorde.

bycaufe be bath no power.

Tulius Cafar, the laft dictatour and firft emperour, because he forgat to bea man among men, but thinkyng to bea godamong gods, berng a lawdable cui Rome, that the lenate Moulde Calutethe emperour on their knees, and the empe cour to tyle curteilly agapuft theim:bb caufe of a prefumptuous mind, be woll not kepe the ceremonie, he merited to lefe bis life with . rriit. Arokes of pens anpues. And as I faie of thefe fo fem a numbre, 3 maie faie of many other. The philicions with a littell Inubarbe purge many humours of the body, and the emperour with a littel beneuolence taketh many greues fro the Comackes of his subicctes. The people owe obes dyence to the paynce, & to doe his person great reuerence, and fulfpll his coms maundementes, and the papuce oweth egal juffice to cuery man, and meke con uerfacion to all men.

T marcus portius faied diuers tymes in Rome: That the publyke weltheis there perpetuall and without any for

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barne fall, where the papuce fynbeth obedience, and all the people fynderb loue with the pipuce. For of the loue of the lord, bredeth the good obedience of the fubiccte, and of the obedience of the subtect, breedeth the good love of the lorde. The emperour of kome is lyke to a spyder that is in the myddes of bit webbe. For if the fated copwebbe be touched with the porner of a nedell, forthwith the spider feleth it . I meane that all the workes of the emperour in Rowe ben frerabt wate knowen in all the eatth . A belcue that this baie A baue ben tudged of humain malice, foz accompanipng the procession of the cap tiues, and that 3 fuffered theim to tous the me, that they myght entop the pris uiledge of libertee. I pelde and geue great graces to my goddes of my good happe, because they have made me ppa tifull for to delpuer prisoners, and not cruell as a tyzaunte for tomake theim bonde that be free. The prouerbe faith: One fnare may take two byzdes : 50 it hath been this date, for that benefite rebounded onely to the inpletable pros foners, but the fauour, to all they? nas cious. And done renot know, that by E the

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the taking away of their prons, I have drawen to me the heartes of all they realmes and countreis: Finally it is more fure to a prince to be forced with free heartes, and love of their that he at libertee, than of subjectes constant wed with feare.

Thowe the emperour Marcus deutoto the howies of the daye for the bulys nelles of the empire. La, rbiti.



Tre before we have the wed how this good emperour had great hattede of menthat wer of plining, and that passed their time in pil exercise. It sufficie

not the philopher to reprove the vice of other by wordes, but it is necessary that he doe the workes that he requireth of their to do. It is reasonow to shew, how this emperour by his gret prudence copassed and dispatched the greate and huge busynesses of the empre, the particularities of his household, the receivation of his persone, the exercise of his studies, the infinite reasoning with one an other, with suche peine taking, and

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#### AVRELIUS.

in fo thort tome . Ibe was fo avte ant mel aburfed, that by him there was no time pli fpent . Roz neuer failed to dif. parche the bulynelle of the empyre. And bycaufe the trine is glozioufe of him that gloziousely spendeth it, and the tyme is accurled, that to out dos mage and without profite to other pals feth, leauping be ignozant as brute beas des: We departed the tyme by times, the order wherof was thus. Seuen hous tes be flept in the nyght, and teffed one bowze in the date : At dyner and fupper be wasted but onely two howses: he bes puted two howses for the mattiers of Alie: Dther two howees for the builpa nes of Aurope and Affrike : and in cons uerfacion of his house, and with his wyfe and children, feruantes and frens des that came to fee bym be fpeut other two howses: And for the outwarde bus fpuelle, as to here the complayntes of of them that were greued. The futtes of pore men wantyng tuffice, to widowes, the tobbeties of pychers, of mychers. and vacaboundes, be deputed an other boure. All the rest of the date and night reading of bookes, to wante workes, to make meters, to fludy antiquitees: to V (i

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practife with myfemenne, to difvute at mong philosophers, he palled thus or Dinately in wynter : And in Commer if cruell warres leatted bym not, exthat he were troubled with great and here nouse matters, be wente cuerto bed at ir. of the clocke, and awoke at.iii. It was of custome, that Emperours had euer lyghtes beennyng in their chaums ber . And therfore when be awoke, bes caule be would not be pole, be bad euer a booke at his beddes bed. And thus m reading he spente the rest of the night, tyll it mas baie. Be arofe at.bi. of the clocke, and made bim ready openly, not angrely, but merilie: be wold demaund of theim that were presente, howe they had fpent all the night time, And there he would reherse what he had red that nighte. Mhan be was readie, be would wathe his bandes with very wel fmels lyng waters: for he was a great louce of al Iwete odours. He had a good and a quiche Imellyng. Than in the mots nyng befoze euerie man , he would take iti. 02 .iiii.mozselles of electuarie of fits cados, and two draughtes of Aqua bis te. After that in Commer he would got foozthwith a foote to the river lide, and there

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there paffe the tyme the space of two bomies. And alloone as the beat came: be mould go to the bigh Capitolito the Senate. That dooen he went to the cols lenge, where as all the procurours and amballadours of all 1920uinces were, and there he wold be a great part of the Date, and beare euerie nacion by it felf. accordying to the tyme that was depus ted by order. And toward the euchyng. he mould goe to the Temple of the birs gins Weftales. De eate but ones a bate. and that was lomewhat late, and than he mold make a good meale, and but of feme meates . De bad a cuftome enerie meeke in Rome, or other cities, where as he was, that two dates late in the es uenvna he would walke in the freetes without his garde or knyghtes, onely mith. r. oz. rii. pages, to fee if anie per. fon woulde fpeake with bym, oz complayne of anie offeer of his courte and house. and this be caused to be demaunbed of other men. This good emperour mould oftentymes faie : A good prince that wil rule and gouerne wel, and not to be a tyzaunt, ought to bo thus: That is . that be be not couetous of tributes. wor prowde in bis commaundementes.

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noz bukpno to feruices, noz bolde in the temples, nor befe to here complayntes. In fulfyllyng bereof be thall baue the goddes in his bandes, and the beartes of men fall be bis . All the whyle that this nearke was emperour, he had nes uer porter at his chambre doze, but if it were the two howses that he was with Fauftque bis wyfe. This good empes rout had in his house a secret closet locs Bed with a ker that he bare bym felfe. and neuer truffed none other there with to the houre of his death . And than be commanded to deliner it to Bompeias no. a prudent auncient baron that mas enarged to his doughter: In the whiche closet he had dyuecs bokes writen in al languages, as Breke, Bebzew, Latine. and Caldee, and other antike hiftories.

The answere of Marke the emperout, whan Faustine his wyfe demaunded the key of his fludy. Lap rir.

pile that thought is genenthe be denated of that they do demande.

This emperour had the study of closet of

of his boule in the most fecrete place of his valais, wherein he nerther luffered his wife, feruaunt, not frend to enter . on a day it chaunced, that fauftyne the emprede delpred importunately to fee that fludy, faiping thefe wordes : on loide, leat me le pour lecrete chams bie. Beholde Jam great with chylde, and hall ope, pf I feett not. And pe knowe well, that the lawe of the Ros mains is, that nothing hall be denied to women with chylde, of that they des fpre. And if pe do other wple, pe do it in Dede, but not of right. 402 I wal die with the chyld in mybos Die. And moze ouer I thinke in mp mid. that pe have some other lover within your fady. Therfore to put away the pervil of my trauationg, and to affare mp heart from Jeloulely, it is no great

pour fludy. Thertoze to put away the perpli of my frauatiping, and to affure my heart from Jelousely, it is no great thying to leat meentre into your studye. The emperour seeping that Faustines wordes were of trouth, and bycause he sawe hir wordes washed with wepping, aunswered hir on this wyse: It is a thying certaine, whan one is contented, he saieth more with his toungue, than be thynketh with his hearte. And cons

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mere not so muche, nor the tounge can not declare that is locked in the heart. Clarne men with barne wordes theme and declare there barne pleafures: And the wyle men with prudent wordes. Diffemble they cruell pallyons. Among wyle men be is wyleft, that knoweth muche, and theweth to knowe but lyte tell : And among the fymple, be is mot symple, that knoweth but lyttell, and Meweth bem felfe to knowe muche. Thei that are prudent, though they are Demaunded, fay nothyng : but fymple folke myll fpeake prough without als hing of any question. This I fay faus Aine, because thy wepping hath so butt me : and thy bayne (peche fo turmented me, that B cannot Declare that & fele, nor thou canft not fele that that I fap. Diuerfe aduertifmentes haue thei mue ten, that have waptten of mariage, pet have they not written, howe many tras uailes that one woman caufeth bir buf bande to fuffer iu one day. Di a furetie, It is a toyfull thyng to retopce in the chylohode of chylozen, but it is a tyght cruel thrug to suffre the importunitees of their mothers. The children do now and then a thing that turneth be to ples fure

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face but pe women do nothing but acue be difplealure. I fhall agree with all maried men to pardon their chyldrens pleafuces, for the annoyaunce that the mothers geue to theim. Due thrug & haue feen the which neuer begried me. that the fulte goddes do give to the bus tufte men, that all the eurls that thep Do in this world, walbe remitted to the furies of the other morlde: But pf thep Do commit any linne for the pleasure of any woman, the goddes commaunde. that by the handes of the came woman, we hall recepue parne in this worlde. and not in the other . There is not fo fia ers or perillous an ennemy to a man, as is his wrfe. And though a man can not loue with bir as a man. I neuer fame none fo light, being with a vicious mos man, in dorng vice, but that by the fame woman at the lafte be recepued hame and chaftifement : Df one thyng 8 am fure, and I faie it not becaufe I haue fenit, but experimented in mp felf, that though the bulband do at that his wife well pet well the doe nothing that hie bulbande wolde haue done. Breat crus eltee is among the Barbariens to hold their wyues as sclaues : And no lette 8 0 maduelle

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#### MARCYS

madnes is it of Romains, to kepe them flesche ought not to bee fa as ladies. leane, that it abhorce: nor fo fatte that it cloie the ftomacke: but meane and ens terlarded to the endethat it be fauory: A Caie that a wple man can not gene fo Arong a bapdel to his wife, that the wil ober as au band marden : noz geue bit To littell of the bardell, but the wellers alte bir felfe as mapftreffe and ruler . Beholde faustine howe pe women are so extreme in all beedlong extremitees, that with a littell fauout pe wpl eralt. augment and grow into gret pride:and with a litell diffauour pe recouer great hatred . There is no perfite lone. where is no egalitee betwene the louers . And as re and other are unperfit, fo is your loue buperfit. I wot wel pe buderftant me not. Therefore bnderftand faufin, that I faie moze than pe wene. There is no woman, that with hir will wolde fuffre any greatter than hir felfe :noz to be content to have an other egall with hir for though the haue a. M . li. rent, pet Mehath. r. 20 . folpes in hy; beed. And that worke is, though it chaunce hir hufbande to bie, and the lefe all by: rent, pet endeth not bir fooligines. Det Ben

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ken to me, and I chall tell to pou moze? All women wolde fpeake, and haue all other to beftpll : they woulde gouerne. and be gouerned of none other . thyng they delyre, that is to fee, and to be feen. And fuche as be lyght in folos mong they lyghtnes, thei hold as their fubiectes and Cclaues : and fuche as be mple, and reprone their appetites, they purfue as ennemies . In the annales Dompetens, I haue found a thyna wozs thy for to be knowed, and that is: whan Buce Bompeie palled into the oziente on the mountaynes Extees be founde a maner of people called Mafagetes. whiche had a lawe, that every inhabitaunt or dweller Moulde baue two tons ues. or fattes, because there mas lacke of bowles in the faied mountagnes: An one was the houlbande, the fonnes and men feruantes: and in the other the wyfothe doughters and maydens.

Edu the holy dayes they dyd eate to gether, and ones in the weke they laye together. Whan greatte Hompeye had questioned the cause of they? liupng in that maner, for that he never sawe nor knewe a more extreme thyng in all the worlde, One of their answered: Home

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#### MARCYS

peie beholde, the goddes have genen by but a thort life, for none of vs maie live above. It, peare at the moste, and those peares we travaple to lyve in peace. And in having our wries with vs still in compargnie, we thould live ever disping, for we thould passe the nightes in heaving their coplaintes: and the dates in suffering their drawlinges and this driven vs a part, they nourishe their children more peasible, eschewing the not ses that seeth the fathers.

TI tell thee faultine, that though we call the mafagetes barbariens, in this cafe they be wyfer then the Romannes. One thrng I will tel pou faustine, and A prate you marke it well. If the beat: ly mounng of the flethe enforced not the will of man to doe his luft, and thatht wold not delire women, 3 doubt whes ther women would suffre it or loue it the leffe. Of trouth if the Boddes had madethis loue voluntarie, as it isnas tutall, that is, as we would we might, and not as we wold and may not: with great peine a man mighte be fatiffied, though be thould lofe bym felfe for any woman. It is a great fecrete of the god:

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bes, and a great milery to man, that the fainte and weake flethe docth force the hert. whiche fould be free, to loue that it abhorreth, and to alowe that that dos mageth . This is a great fectete . that men can fele it euery houre as men:and per by discrecton mate not remedie it. A enuie not the liupng goddes, noz the menthat be dead, but for two thringes. and they been thefe: The Boddes line without feare of theim that be malicis ous, and they that be dead are in peace without nede of women. The apreis fo corrupte, that it corrupteth euerie man with two pellilet plages to beadir, that the fiche and the beart endeth. D faus fine is the love of the flethe fo natural. that whan the flethe fleeth scornefullie. me foulde leave the true heart as caps tive ? And the reason as reason put her to flight, the flethe as flethe forthwith reldeth her to you as ouercome.

The Emperour reherfeth the perfiles
of them that haunt women excefficely. Lav. r.

The emperour folowing his pourpole declareth the universall domages, that come to man by ouer muche

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muche convertacion and hauntyng of women. And after be had tolde fome particuler cales that he had fuffered with fauftin bis wyfe, be fated : 3 am well remembred, that in my pong age 3 folomed the fieline to muche, with pur: pole neuer to returne. And therefore & confelle, that pf I bad good delpres in one daic in ficde therof, a . 20 . baies 3 wrought pil . It is reason, that pe wer men flee from them that flee from you: to by de you from them that by de theim fro pou, to leue theim that leaue you, to feparate you fro thepin that feparate them fro you: to forgette them that for get you . for fome fcape fro your hades pli famed and effeminate: and other are burt with your tonges, many ben perfe cuted with your workes, and the bets ter to scape free, thei rome away abhou red of pour hertes, and bounde to your lightnelles. Than who that feeleth this, what getteth he by the attarning thereof? D to home many perplies of fereth be him felfe, that with women is greatly connerfant: If a man loue them not, they counte hym as a vyllayne: pl be loue them, they thyuke bym lyght: pf be leaue them, they repute him for a coward:

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rowarde: if he folow them, he is lofte. pf be ferue theim, bets not regarded: pt be ferue theim not, be wall be bated of them: if he wyll haue theim, they wyll not have bym : if he befree therm not, they wil leke on him: if be haunt theim. be is yll named : if he haunt theim not. they recken bym no man . Mohat hall the unhappy man doe ? Leat men take this for certapn, that though the houls band do for his wyfe all that he can do as a man, and that he ought to doe as a bufbande, and with his weakenelle doe the beste that he can, for to fynde remes dy against pouertee with his trauaple, and put hym felfe in daungier for hir es nery houre: all this wall not pleafe his wyte, nor make bir the better, but the wil faie, that the traitour loueth other, and that all that he dooeth, is onely to accomply the his pleasure on them . Many daies ago faultine. I baue wils led to tell the this, but I have differred ittyll nowe, hopping that thou woldest que me occasion to tell it the: the whis the longe agoe thou bafte caused me to feele. It is no point of wyle men, that for energ tyme they are annoyed with their wrues, forthwith to hurte theim misb

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# MARCVS with wordes. For amonge wolc men

the fated mordes at most estemed, when they are well appropried and fated to good purpole. 3 Do betbynke me, that it is . bt . pere lith Anthony Bie thy fas ther byd chose me to bis sonne in lame, and thou me to be thy boulband, and ? "the for my wife : this my fatall define byb permitte, at the commaundemente of Adatan mp lozde. My father in lame gaue the his fapze doughter to me for wyfe, and the very fad and ponderouse emprie in mariage. I trome we were all beapled : Be to take me for his fon. and I to choole the for my topfe. We was named Authony Bius because he was pitifull of all thynges, faue bie to me, to whom be was cruell, for in lyttell flefche be gaue me many bones and to fate the trouth, I have no tethe to quate it, noz no heat in my flomache

for thy beautic thou were despred of many, but for thyne eugli condicions

to dygelt it: and many tymes Thaus

thou were abhorred of all.

thought my felfe lofte with it.

D how buhappy ben thy destinies faustine, and howe yuell have the goddes provided for the. They have geven the beautic

heautie and epabelle for to budoce the And they have benped and tefuleb in ther the beffe, that is good condicions. qualitee and topfedome to mainterne theim. I fap to the again, that the god. bes have been becap crueil to the, fribe they adjected the to the whystepoole; where as all pil tolke perice, and haue taken from the, the layles and oozes.

mberchy all good folke cfcape.

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Tabe. rrrbitt. peres that 3 was mith oute a torte, feemed not to me . Errbut. Dates : and the . bi . petes that I baue ben maried, feeme to me.bi.bundzed pes 3 wpll affure the one thyng, that pf a had knowen before, that I knowe nome.and had felt than, that 3 feele at this bowze, 3 wold fay an other thyng. And though the goddes wold comaund me.and Adzian mp mapffer wolde coms maunde me, 3 woulde not chaunge mp pouertee and quietnes, for the marrage of the and the emppre. But 3 baue defried the in thy good fortune, and my felfe to myne pil fortune. 3 haue fateb but a lyttell, and haue fuffered a great Deale: I haue feined a great while, but I can fepne no longer. Roman luffes reth his wife so muche, but he is bound 10

to lutte moze . Lette a man; that is a man confyder, and lykewife a woman that is a woman confyder, what boldes nes the is of, that quarelleth with bef housebande, and that he is a foole that brawleth openly with his wrfe. For if the be good, he ought to fauer hyz, that the may be the better : if the be a threw, be mude lufte bir, that thee ware not worfe. Euery man knoweth, that all thyuges luffereth chaftilemente laues woman, whiche (as a woman) will be Defired and praied. Fauftine beleue me, pf feare of the goodes, the mame of hir persone, and speach of the people, with Drawe not a woman from eupit, all the chafflement of the worlde wyll not of nercome hir . The bert of man is very noble, and the heart of a woman is Deputee, and will have great hyze for a lyttell goodnes, and for muche cupil no chaftplement. A wyle man will knowe mhat he bath to bo or be mary. Than if he determine hym to take the company of a topfe, he ought to elarge his bert to receive all that maje come with hir. It is but a small wrtte in a man to set by the smalle fantalies of his wrfe, or for to chastice openly that maie be ryghted betwene

# AVRELIVS:

betwene theym fectetely . De that is mife and wil line quietly with his wife. pught to kepe this rule : admonife bra ofren, and reproue bir but feldome, and Tale no handes on hir. for by other me= nes be geatteth not fidelitee on byz,noz good entreating of hyz, noz good barns anng bpof thep; children, noz ferunce to the goddes, noz any bope of profyte And thus faustyne I wyll of bit . fate no more to the, but that thou cons fpder, that 3 doe confider, and knowe that I do fe, and that my fufferance bus knowen to the, mate luffyle to amende thy lyfe.

T The emperours answere to fauftin, for that the fated, the was with thylde. Cap . rri.



Dive that I have opened and putte out the olde bes nim, 9 wyl answere to the prefent queltio or demand. To the entente that media cines maie profite theym

that be fpcke, it is necessary to dispople the opilacions and leattes of the flos make: Likewyle none can counfaill bis K II frienda

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his grefe. Thou bemaundelt of me the key of my fludy, and thou thretness me, that if I geue it the not, thou halt bce loft and burt with the fruite: pe woe men with childe baue a good boffage or pledge, for buder colour of trauailing before pour time, pe wold baue vs fulfil all your fond appetites. whan the boly fenate in the buhappy time made a law in fauour of Komapue matrones, thep were not fo delprous . Powe 3 wote not how it is, but ye all are anoyed and werp of all goodnelle . End all pe in all pil, delprous and couetous. As farre as 3 can remembre, whan Camill made his vowe to Epbill the mother of gods des to lende bym bictory in a battaple, whan he had won the victory, kome was fo poore, that it had neither golde

nor cylust for to make the statute of promese, the matrones than beyng, see yng that they housebandes dyd offer their lives in the faced warre, thei gran ted to present their iewelles to the hose in senate. It was a meruatious thyng to see, that without any speaking to them, or without any mans intrement

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# AVRELIVS:

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the hogh capitoll, and there in the pres fence of every man prefented there omthes hanging at their eares. The trne? ges of their fingers, the bracelettes of they armes, the perles from their attires of their heades, the collers frome their neckes. The broches of their breas fes, the gyzdels aboute their middels. and borders of they gownes . though that they? gyft was estemed to a gret value, pet their good willes was estemed a great deale more. The riches that they offered there was fo gret, that there was not all onely ynough to pers forme the vowe of the flatute, but also to pursew the warre . And as than the custome of Rome was, that none did theim any plefure, but he was thorts Ip recompensed: the same date that the matrones did offre their riche and faire temelles in the capitol, ther was grans ted unto theym frue maner of thrnges O rank for , in the Senate: The fpifte, that at thep? y matros beathes the ozatours fould preach, pus blide, and thew their good liupng: The , secounde that they would fit in the tems ple where as before they were wont to fande: The thyzde, that they foulde 3 were furred and lyned gounes, where Ik uu 88

#### MARCYS

as before they ware none but fynale? A The fourth, that in their difeafes they myght baynke wine, where as before on thep: Ipues they burft depnke none but water: The . v . that the matrones of Rome great with chylde, thould not be refused of any thyng that they despred. Thele frue thynges for certapne were fustely and willyngip graunted by the Lenate. And why this lawe that come maundeth to denay nothrng to a bos man with childe was made. I wyll tell the the occasion that moved the senate To to do. fulutus Torquate berng colul in the warre agapust the Molleos, the knyghtes of Mauritarne broughte to Rome a wylde man, that had but one eye, that they had taken in buntyng in the defectes of Egypt . And the matros nes of Rome were at this tyme as fad and honefte, as they be nowe bolde and light. So was the wife of the faid Ton quare, that was night be time of bi Delpueraunce greatte worth chylbe, of trouth a woman so honeste, that for the Cobre Colitarines that the kept in Rome the had no leffe glozie than had hir buf bande in thewarres for his worthines, the which was well proued. Hor in the ritti

of the .J.

rifft. pete that Torquate bit houfband mas in Alie a warre fare, the fraft tome that he went thither, the was never fen at the wrndow loaving out, and thee mag not al onely regarded for that, but in all the faied . ritit . peres neuer man chylde noz man oboue the aege of . biit. peres came within bir gates. And not content with this, that the did to give example to all Rome, and to attein pervetuall memorie, where as the had left with hrz three fonnes, the eldefte of 3: whom was but three peres of age : and as fone as they came to . viti . yere, the Cent them out of hir bous to their grans fathers. And thus did this creellet 180= main lady, to thentent that bnder coloz of hir own children there Muld none oa ther rong children enter into bir boule. Those veres palled, after that the good olde man Lorquate was retourned fro the warres of the Wolfeos, the faid wild man with one eye went by the booze of the faied Torquate, and one of hir map= dens tolde hir, that it was a meruap. lous thrng to fe: and the good lady had greatte delpze to fee bym, and bycaufe there was none to bayinge hym to hyz, that the myght fee bym, the dred for for K itit row.

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rowe. And for certaine though he came often inough by hyr doore, yet the wold never goe nor loke out at hir wyndowe to le hym. Hir death was greatly bestwayled in Kome, for the was in Rome mod devely beloved, and good reason; for many dates afore was no suche wos mad brought by in Kome. And by the commandement of the senate, the tenous of this writing in verses were set by on hir sepulchee.

of Torquate, that woulde auenture his

Ipfe to affure bir good fame.

Behold faustine, this lame was not made to remedy the deathe of this mas tron, but to thend that to fuch as rebe. and to al the world it foulde be a perper tual example of hir life, and memory of hir death : It was well done to ordein that lame for an boneft woman berne with child, that it buide be kept to all perruous women, And as women wold that the law of them that be with child mould be kept, so by the same laweit is requisite to require that they be honeft, In the bit. table of the lawe it is faied: Moe command, that where there is cors tupcion of sustomes, thereliberties that Laowe not be kept.

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Thowe tydpinges was brought to the emperour, that the Mauritapns molde conquere great 18 193 tapne. Cap.rrii.

A the . liffi . pere of mars cus the emperoures aege. and the tenth pere of his es dection to thempyre. In the month of July, as he was in the citee of Raples, and

not in berpe perfite bealth, for be mas fore papped with the gout in his foote: Go W there came a Centurion in maner of a mellanger with great haft, faipng that in gret Britapne mas Cobeinly arrived a great naup of warre, to the numbre of C.and. rrr. bivs of the realm of mans ritain, and the quantitee of.rr. 78. men of foote, and. it . @ . men of armes: and that the kynge of Mauritaines brother was their capitain, named Afclipio, the A whiche bab taken lande at a bauen of the ple called Arpine, and that to relift so great a power, there were but a fewe people in the faied ple. The good emperour berning thefe tidpinges, though be felt it inwardely as a man, pet be fape Tk b neh

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ned it outwardly as a discret man with a fabbe countenaunce, and made feme woordes. Than feeping, that bufpneffe might not be delaied be faied thefe mon des: I will goe with a few people and Do what I can. for better it were mith a feme to goe betymes, than to tary for many and gooe to late . And forthwith the good emperour pourueved, that all they of his palais, woulde depart tom to Baptaine, and none to tary hebynde. to do hym feruice. The cuftome was. that the emperours foulde baue alway in their bowles luch men as were mete to be fent forth in any bufynelles that muld bappen for warre. And after that they were flypped, there arrued one of Bittaine, that flewed, howe the man ritains were retourned, fo that none of theim was left in the ple. Than this emperoz kept his house in a good point. Littell occasion suffyseth to theim that be naturally of il inclinacion, to depart and forede thorough countreis to boot harme: therefore be fent theim of his house to the entent, that by occasion of the warre, they woulde not leade anyll lpfe. Than the emperour fearyng the distolucion of his courte, and boldenesse of

of his officers, to the entent thei hulde not leave vertue and growe in vyce, he determined on a day to cal them to him secretly, and to say these wordes to the.

That the emperour faled to theim of his court in eschewyng ydels neste. Lap, priis.



He gretest signe in a verstuouse man is to doe verstuouse workes, and verstuously to spend and ocscupy his tyme: and the greattest sygne of a lost man is to lease his tyme

In naughty workes. The gretest happe of all, and the greattest desire of ments to line longe. For diners channes that sall in short tyme mate be suffered and remedied by longe space. Plato saied: A man that passeth his lyse without profite, as one unworthy to lyne, ought to have the reste of his lyse taken from hym. The filth of secrete chaumbres, the stinche of the pumpe in shippes, nor the ordures of citees do not corrupt the arreso muche, as ydel solve do the people. And as there is in a man, that ocal

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cupieth his tyme well, no bertue but if encrealeth: fo in bym, that occupreth bis tyme pil, there is no byllanie but it is suspect in bpm. A man that is alway mell occupied, ought euer to be reputed. as good : and the pli man without further inquiry ought to be condemned as nought. Shew me now, I delpze pon, what boeth noury (the the corrupte and fowle wiedes, the nettelles that fringe, and the briers that pricke, but the earth that is untylied, and waren wyld, and the fieldes ful of thystels, which is not wreded, and byfited with the plough? D Rome without Rome, that nowe as buhappy half but onely the name of Rome, because thou art so dere in ber tues, and makelt byces good chepe. yea yea, and 3 mail tell the, knowelle thou wherefore thou arte for bycaule thou haft unpeopled the lanes and ftee tes of workemen and officers, and hat peopled it all about with infinite vacas bundes . I knowe for trouth, that the Samptes, Toligorbs, Aftrogoths, and Deniens fpredde in pour territories, do you not so muche domage, as door thele ydell and lofte people suffered in every Coppe. All writers can not benap me,

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Mall nacions woulde conquere Itome. they coulde not can not take away one loope of the walles of it: and thefe poel people baue troben and pulled under their feete the good renoume of it . infallible tule it is:a man geuen toeret. cifes is bertuoule, and one geuen to leus trynges is a vicious perfon . Mbat a . binin thing was it to le the divine worl bes of our predecellours, the which fith Tullius Boltilius, buto Quintus Cin= cinatus dictatour, and frth Lincinatus buto Cyncinos, which were of the Sils lans and Marians, there was neuer Confull at Rome, but be coude do some maner of offree oz occupació, wher with thei were occupied whan their office in the Senate was ended . Some coulde painte victures oz other flatte mozkes. Other coulde grave images and portry m wood or earth, or other thynges, or coulde worke in fpluer, and other mets talg: and other redde in scholes . In fus the wife that the boly fenate myght chofe none, but pf he were fyaft knowen in some maner handy craft . 3 do finde in the annales all that is aboue faied: and if I lye, I do give me to the flames of Mulcan. And there was an auncient lawe.

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Tawe, that amplier, a fmyth, a baker. oz a popnt maker, mpght not bee a Se natout, bycause men of the sated occus pacions wer commonly taken with bes ceptes and aples . Than regarde the maner and change of tyme, and the cos rupcion of customes, that . CCC. peres eucry man trauapled for the renowme of mome, and this. viii. C. peres euery man Repeth to the fclaunder of Rome. Other thynges I frud in the laied ans nales worthie of etern memorie, the pes was so ople of Bome hauping . titt . perplions ource togyther (pong Scipio agaput the Beniens, Bucio agapuft the Cap. ens, Metellus agaynfte Alexander of Macedonie, and an other metellus bis brother agaist the Celtiberes of Spain) the lawe berng to fore kepte, that none Moulde betaken from the mifferie and office that be occupied, and the fenas tours hauping extreme neceditee of mel fengers to fende to the warres, whan the lenatours had gon thre daies about withth Cenfors of Rome, they coulde not fynde one ydell man to be fent forth with their letters. I were for iope, that I haue of this antique felicitee : and 3 mourne for compation of the mylerye nom

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nowe being. It is a confusion to fap. but 3 will faieit: Twentp peres 3 bad offpce in the lenate, and it is . r. peres foth I have ruled the empire, whiche is rrr.in al, In the which featon I fwere by the goddes immortall, 3 haue caus fed to whyppe, cafte in welles, to burp quicke, to bange, to pricke, and to bas (Scat nywe mo than . rrr . My . vacaboundes. and . r. M . poell women. Than what bifference is ther betwene that life and this death, that glozy and this papie. that golde and this ordure, that antike Romain worke and this our prefent in-

uentife poelnes of Rome?

Tan the lawes of the Lacedemoniens this was written in the table of the idel people: Me commaund as krnges, me pap as fecuauntes, we teache as phys losophers, and admonythe as fathers. that the fathers thall frift teache there thildren to labour the fields, where by trauapl they may live, and not brought boin places, where by idelnes they map be lofte. And that lawe farth ferthers more: If that ponge people ober not as ronge, we wyll that the aged people bo correct and punibe theim as aged. And incase that the fathers be negligent to com=

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commaunde them, or that they be dylor bedient: we commande the prince than to be deligent to chaftle them.

Tertapulp thele wordes are worthy to be noted : wherby Lycurge the hone Deferued eternall memozy toz bis per fon, and the faid realm perpetual peace in the common welth. D Bome, what Doft thous why regardeft thou not their lawes of the Lacedemoniens, whiche with their frendly customes, both mon thy brutall byces ? Slepeft or waken! D in ome thou wakelt all the worlden leave (wete travailes, and Acpell in bu tufte idelnelle. Thou art fure of ennes mies, and thou carelelle art deowned in Mouth and toeinelle . Than fythethat they that been fatte of, doe waken the. thou oughtelt to awaken theim that thou kepelt with the . 3 woulde fpeake to all theim together of my palais, and longe agoe 3 wylled fo to dooe, butthe multitude of fraunge buifinelles fome time cauleth a man to forgeat his own.

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Bollion

Charle

of the perillouse liugng of theytis that haunte the court contisnually. Lap.rritit.

Than the emperour forned their wordes to that he had faid . Mas ny thynges I baue fen, and of cres noble perfons 3 haue berd, whiche me femed to be pll, and none of them good. Specially one, wich offendeth the god Des, sclaundereth the worlde, petuers teth the common wealth, and endomageth the person selfe: which is this curs led douth and poelnelle, that diffroieth them that be good, and btterly bringeth to naught theim that be pil. Sometime fecretely, and halfe as in sporte openly 3 haue admontified and rebuked fome of you, but 3 fe it profite none of you. on one libe the pricke of relon confrais neth me to chaftile you :agayn confybes trng the malice of mankynd, although that it be prompt to pll, Comtime 3 am betermined to luffre you. Many tymes A would with fury chastife you as chils dien but I do refraine it, Conlidering that pe are ponge, and as pet know not the wries of the worlde: for they bolde so ayfely togither the pll with the pll.

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and among them make logteat a leage of vices with the vyces, that there bee many that dobegile, Cuffre them Celfe to be beggled, and that whanwe escape fro a littell wyle, and knowe the begyler, we thincke that we are begyled all ready with other great wyles . I have meruatious gret compattion of you my feruanntes, speaking to you as a loide: and to you my children, fpeaking as a father, for to fee you all the day & night wandering through Rome as lofte pers fons: and that worke of allis, 3 pers ceive, that pe do not perceive your owne pardicion. Mohat greatter beattlinelle can there be than to fe you mander like fooles from house to house, fro tauerne to tauerne, from one galing to another, fro frete to frece, fro place to place, fro play to play, fro reuellers to reuellers? And that more is, that pe knowe not, what re delyze, noz what re woulde, where pego, noz whens pe come, what pleafeth you, or what displeaseth you: what is profitable or loffe buto you. Roz pe remembre not, that pe wer born reasonable menne, and that ye lyue as wylde folke among men, and after that

die as bout beaftes. If to whens were ye

that

that this cometh ? The caufe is the des fre of beafily mournges, not relifting the defries of the lufte of youth, and as boue al not appliping your myndes and mylles to be wel occupied. Take bede amonge you of my curte, and forgette Baue ye no thought but to not this . febe newe paftymes, and to bozow eue. ry day! Ro man, of what condicion fo euer he be ercept he haunte feates of ars mes, or other learning in some ordinary erercyle, mall haue bis body luftie and his fritte ouicke: but mall be acloved in all other thruges, and wander from Arete to Arete, as a bacabounde. beart of manis noble, and bath power continually for all actes, and al pattys mes of the bodie, and yet in three daies it is annoyed of him felfe alone, fo that with hym can not rest one lawdable cra ercyle. Tyke as Tam emperour of all the worlde, fo it is reason, and must ne= des be, that I baue folke of all nacions in my palais. And suche as the prince is luche malbe bis householde : and as bis house is, so wall his courte be: and as the court is, to thall the hole emprie be. For this caufe a truge ought to be right houeste: his house well ordered and

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and tuled, his officers well learned and his court well kepte in ame . Dfmp good lyfe dependeth their good lynes. and confequently the plliques. Euery nacion lerneth in their particular fchos les. The Striens in Babylon: the Bers Stans in Dozkes: the Indies in Dlimpe: the Caldees in Thebes: the Brekes in Athenes: the Bebrewes in Belpe: the Latines in Samie: the Frenche men in Diliaunce : the Spaniardes in Bades: and thei all togither in Rome. The but uerfall schoole of all the worlde is the person, the house, and court of a prince. As we emperours do fap, the fame will our subiectes faie: as we bo, thep well doe: that we forfake they will leave:pf we lefe our felues, they wyll lofe theim felues : pf we wyn, they wyll wynne: and finally our wealth, is their welth: and our harme, is their harme. Truely the pepuce is bounde to kepe his owne persone honeftly and well bescene, his house and court so well ruled, that all they that thall feit, maie haue defire to folow and doe thereafter : and that all they, that here thereof, may delire to le it . Take pe bede, and let vs take bede: Mane pe in mynde, and leat be haue in mind:

Solosof choise

mynh: that they, whiche bee of fraunce landes, gorng through fraunce landes into frange landes, by their great tras nailes commyng to baue and demaund focour and remedy of bs, may have no cause to report any sclaunders of our pl customes. Mhat thyng more montrus ous can be nopled amonge men, than that they boulde come and complayne of the theues of their countreis, to the theues of my courte ? Mohat greatter mame and inconvenience can bee, than to demaund Auftyce of their mendeers. of the mankyllers of my court & houle; Mohat crueltee were fo cruel, as to coms plaine of the bacaboundes of their lans des, to the Couthfull and poell folke of my houle ? Mohat thyng can bee moze mameful, than to come to accuse theim that have fated pli of emperours, before theim that every date blaspheme the gobbes: Mbat thyng can be moze inbus maine, than to come to afke iuftice on bym that bath transgressed but ones. of theim that never dyd good workes? Truely in luche cale the poze men thulb retourn with their ignozaunce begileb. and we foulde tary with our cruel ma= lice hamed of men, and culpable before A itt gob.

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#### MARCYS

god . D howe many [mall matters dee me chaftile in men of fmall reputacion. which mithout breaking of Buffice me myght forbeare ? and how many great thruges do the goddes fuffre in the hre princes and lordes, the which not with out iustice, they male greuousely pus nyther End by that cruell men as cruel. can pardon nothing, and the goddespis tiefull scantely wit chastife any thyng, Yet for al this. I wolde that none buld Decerue hym felfe, for though the gods Des forberetheir infuries, pet thei leane theim not bupuny fed, by ftraunge Tue fice. The goddes ben in their chafiles mentes as he that geneth a blow to an other, the hier that he lifteth his hand, the greatter is the froke on the cheeke. By semblable wyse, the moveres that thei forbeare our Cynnes, the more after warde they do burt be with peynes. Truely Thane feen the goddes dinerle tymes to dyuerfe persones forbeare dys uerle finnes a greatte whyle, but at the last I have feen them all bnwares chas Ayled with onechastisement.

Tiboto

Thowe the emperour wolde haue theim of his court to lyue. Lap, rrb.



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Ith that the goddes have ordeined, and myfatal de finites have permitted, that I shuld be chosen emperour (not to flouthfull) Thave laboured al that A

Thaue laboured al that & mpaht, to visite the Empire : pe lyttell ponge folkes that are here, were geuen to me of your fathers, for to nourpline you in my palats . And for you that are brager, 3 was delpzed to receiue pou. in hope to have gyftes and remardes. and other 3 did chofe to doe me feruice. The intencion of the fathers, whather baying their children to the court of pain ces, is to put theim from daliaunce of their friendes, and bany the theim from the wantonnelle of their mothers . And mc femeth it is well bone, for the chyla dien from they? youth oughte to geue theim felfe to trauaple, whereby thep pught to lyue and refpfte the distauour and falles of fortune. Ye are not come from your countreis to learne the vices of Rome, but to learne many good mas L titt nerg

nets that are in Rome, and leave the vil maners of your landes. All that Doe not this, and foglake trauaple : geue theim Ceife to very roeinelle. The myferable Rome hath more nede of labourers for to labour, than of lozdes and habitans tes, patriciens, that wil palle the tyme in rest and pleasures. I sweare to you, that not for wearing the armes with the craft of weauping, and the fpingers with fpinning, the bordell houses now a dates are fuller of poell women, than the churches of good prieftes . E duk Sweare agayne, that ealilier maie bee founde. r. M. pil women in kometo ferue in pleasure of vyces, than. r . 118. good men to ferue in the churches . praie you, who fleeth the marchauntes in the wates ? Moho disporteth watefas trug men and pilgrimes on the mouns tains ! who pyketh the lockes and bre-Beth honefte mens doozes and wrndos wes? who robbe by frengthe the churs ches?but thefe lewtryng theues, why che wpl not labour by date, but dispole them to rob by night . D Rome, what barmes come to the for one onely eupli! Moho hath filled Italy to full of lotte people, the palais to full of bnable pers Cons.

fons, the mountarnes to full of theues. the tauernes lo full of women, and eues ep place fo ful of bacabundes ? but one. the canter of poelnes and flouth, whis che deftroieth the good customes moze than the windes and waters thine olde morne walles. Beleue me one thyng. for I wote that I faie trouth therin, that the craft of weauping, wherin all the naughtie vilanies are wouen and mought, and the feede of all buhappy byces, the approg of all goodnesse, the fallyng of all theim that be eupli, and the awaking and prouoking of all thefe, is but this foule byce of flouth and idelnelle. And more ouer 3 faie. that there is no vice amonge all byces. that bredeth fo greatte a fpze, and caus feth to continuall a tyckenelle of flepe amonge aeged folke, and that putteth good folkein fo great perpil, and both so muche domage to them that be enill. as doth poelnette. Mohotsit, that caus feth fedicion amonge the people, and Claunder in Bealmes, but they that refte and dooe nothing: bycause they moulde eate the foode gotten by fweat of theim that labout ? who is it, that fyndeth newe invencyons of tributes I b and

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and forante exactions, but poell men? the whiche because they will not worke with they handes, fynde profyte with infinite exactions ? who maketh bof. cencion betwene negghbours but phell folke ? they deuide they? yll amonge they? nepabbours, because they occus pie not their forces in good workes, nor refrance there tounges to clattre of o. ther mens lives : who imageneth in thefe dates fo many matrees in kome, the whiche was never harde of our fas thers, norredde in our bokes : but bas cabundes, that neither applie noz fette they? wyttes aboute nothyng els. but thynke how to endomage other ? The emperour that coulde bany the all thefe pdell persons out of his empyre, myght well auant bym felfe to haue oppzelleb all the vices of the worlde. 3 woulde it pleased the immortall goddis, that of to many triumphes, that I have had of fraungers, occupied in good exercis Ces, that I had Cene one of the bacabuns des of Rome driven out of all boules. There was an auncient lame, none mpghte be taken and received for a cis tifen in Rome, but be were fraff eramis ned by the Centore . In the tyme of Caro

garfiel

# AVRELIVS:

Cato Cenfozius, whan any woulde be a citifen of Rome, this examinacion mas made of bym : We was not demauns bed, of whens be was, nor what he mas, not whens he came, not wherefore he came, noz of what kynne oz auncient Rocke be came : but onely thet toke his handes betwene theyes, and if thei felt theim fofte and fmothe, forthwith as an pdell vacabunde man they dyspats ched and fent bym awaie : and pf thep found his handes hard and ful of hard knottes, by and by they admitted hym a citifen and dweller in Rome . whan any officers toke any yll doers. and put theim in vision, that was cals led as armotine, in stede of informacia on, the fyafte thrng that they toke bede of, was their handes, whyche pfthep had bene as a labourers bandes, and a work man, though his crime were gree uous, pet his chastisement was mitis gate, and more eafpe : and pf the bus happy pay Coner chaunced to have vdell handes, for a lyttell faute, he Moulde haue Garpe punichment . It hath ben an olde faipug : De that bath good bandes, muft nedes baue good cuftome. I saie, I chastysed never a labouryng man.

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man, but I was fory for it ! nor I ned uer caused to whyppe a vacabunde, but I was gladde ofit. I wyll tell pou moze of this Cato Cenfozius, whiche mas greatly feared. fozeueu as chile den in the scholes bering their mailer commyng in, renne to their bokes, So whan Cato went through the fretes of Rome, every bodye went to thep worke . D right happy baron, before whom the people feared more to beps Dell, than to be pli before any other. Than beholde pe at this houre, what force vertue bath, and howe valiaunt a bertuous manis, feeping that all the world feared Rome onely, for hir wors thones in armes : and all Bome feared Cato . onely for his bertues . The abe uentures of men are lo dyuers, and the suspect fortune geueth so many oners thwartturnes, that after that a great space the bath geuen great pleasures. incontinent we are crted to bir subtril trauailes of repentaunce . D happie Cato Cenforine, who with luche as hane folowed his wates, are now fure fro the abatementes of fortune. Than he that will have glory in this lyfe, and attapne glozy after beath, and be beloued

beloued of many, and feared of all : let hom be vertous in doping of good wozs hes, and deceine no man, with varne mordes . I sweare buto you by the law of a man of worthip, that if the goddes moulde accomplyth emy delyze, I bad rather to bee Cato with the vertuous policies that he bled in Rome, than to be Scipio, with the abundance of blod. that be thebde in Affricke : All we knowe well, that Scipio had a greatte fame in beatyng downe of cities, and cuttying innocentes throtes, and Cato bath attayned eternall memory in res formpug the people, pardonning trefe pallours, and teaching ignozant folke. Than pe may all fee, If I baue good reason, moze to despre to bee Cato, to the profpte of many, than to be Scipio, to the vactudice of fo many . frendes, thele wordes I have laid, bys cause pe mate fee, that our predecels fours, fomme in their owne landes, os ther in fraunge landes, some beyng pounge, and some olde, in thepz tymes had glozy in their persones, for theim selfe: and for the worlde to come have lefte no leffe memorie for their luccels tours and of fpigng. And we dooe all the

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the contrary, 3 being emperour am loth for to commaund any yil, and our officers for their interest do wors. And where as we are sette in divers pleasures by our vice, we fall howely into divers myseries, and are noted to oure great infamye. By the whiche occapion the inst goddes for our vniust wors hes, genyng tust sentence, commaunde, that we lyne with suspection, dye with shame, and to be hurted with forgetfuls ness never to be had in memorie.

Chan you of my court take good bede. and papute well my woordes in your mpndes: for who fo euer 3 fee or fynde poell from bens forth, 3 discharge bom out of my letuyce. Ye that be learned male write and rede, pethat be men of armes and anyghtes, erercyfe you in feates of warre, pe that be officers,oc cupie you in your offices . 21nd take this for certaine, that pf pe take not this for a warning and monicion, that 3 baue genen you betwene you and me, the punymementes, that 3 mall geue buto you, hall be openly . And to the entent that ye have it better in your memorie, and to be a doctryne to pryne ces bearefter to come, this prefent pras ctile

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ctife and temonstrance 3 have written in all tounges, and sette it in the bygh Capytoll with many other of my wrytynges. The goddis be kepers of you: and also they defend and kepe me from yll fortunes, and my saduentures.

Cof a mervailous and fearfull mons fler, that was feene in Sicile, and of his writinges, Lapit, prvi.



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M the yere of the foundaction of Rome. vii. C. rr. and. rli. of the eage of Marcus the emperour, a. it. yeres before he toke poscellion of the empyre, the

cr. date of the moneth Sertilis, whis che nowe is called Auguste, about the tyme of the sonne settyng, in the realme of Sercil, than called Arinactie, in a citee called Bellyne, on the see now nasmed Palerme, a porte of the see, there chaunced a thrug ryght perillouse to them that sawe ir, and no lesse fearefull to theim that shall heare it nowe. As they of Bellyne or Palerme were than celebratyng a fease with greatte sore:

for the gladnes that their 19 prates han ouercome the army of the Rumidiens. and had taken . r . of their fbippes and cafte.rrrii.perfons into the fee, bycaufe at that tyme they were ennemyes eche to other, and for the yll workes they bydde mere hemed the great pallions. that palled among them . And asitis the custome, the thyng that these wiras tes get on the fee, they bepart it among them all, whan they come home . And whan they come to lande, they thende that merily, that they gatte with great tragaile. It is a thyng well to be no. ted, howe all good and pil heartes are applied : The good men haud teat bes fire to they? triumphes, and foucitous men to their lucre and wynning .

Thus men ought to be beloued though Mortely after they ought tobee abhor red . And alfo they ought to be abhors ted, as though Mortly after thetought to be beloued. Thus that the gouers nours of the fated citie, commaunded all the faied forppes to bee sequestred into their owne handes, to the intent, that they Moulde not bee folde, nor the conceptous people to have the abs uauntage in the birng of theim . The

caule was, for the cultome of the men of the ples was, that all thinges fulbe be kept togither, bnto the ende of the war. or at leaft tri they had peace. This was a infe lame : for many tymes is made fenfaft appointmentes betwene great enmies, and not all onely for the auncis ent hatred, but alfo for lacke of tyches to fatiffie the prefent domages . Than as at the people were withdrawen into their houses aboute suppertyme, for it was fommer, fodenty there came a mon fer into the myddes of the citee, after this mane: De lemed to be of two cuby tes of herght, and be had but one eve. his beed was all pilled, fo that his feut myant be feene: De bad none eareg, but that a litel of his necke was ope, where by it femed that be beatd : De had tho croked bornes as a got: Dis right arme was longer than the left, his banbes mere like bors fete, be had no throt, his necke was egall with his beed: his thul ners wone as pytche, his breft and fos macke was all rough of heare, his face was lyke a man, faufe it habbe but one epe, in the myddes of his forebeed, and had but one nofethapil, from the walle downward he was not fene, for it was M coneres

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couered be latte on a chariot with, fift. wheles, where at were two lyons fafter ned together before, and two beares behynde : and it coulde not be determp. tied, whereof the chartotte was made, but there was no dyfference in facis on thereon, and other that were bled commonlie: In the myddes of the fated chariotte was a caudion lykea table with two eares, wherin the faied monfter was: and therefore it was feene but fro the apidelfteede bywarde. the went about in the citee fro gate to gate a long space callying out spercles office The feare was fo greatte, that dyuers women with chylde were delyuered with great perpil, and other that were weake barted fell in a fmomne. And all the people greatte and fmail, leffe and more, ranne to the temples of Jupyter Mars, and 19 hebus, makyng importus nate cries and clamours . And the fame scasons all the saied 19 yeates were lods ged in the governours valares named Solru. De was of the nacion of Capue, and there was all the tychelle kept. And whan this monfter had bene ouer all the citee with his chariot, than the

palays, where the prates were, and berng bery nigh to the gates that were falt clofed , the monfter cutte an eate of one of the Lyons, and with the blood thereof he wiote thele lettets. IR. H. S. 19. 3.19. Thefe letters were a proofe to all theim of high fpirite, to geue beclas racion of them: and there were mo des claracions then there were letters. But finally a woman Dininerelle, or contras rie, a foothfaler, that was had in great reputacion for hir craftes, made the ves tie declaracion af the fated letters, fata vna thus. iR. reddite. A. aliena. S. fi buls tis. 10. propria. J.in pace. 19 , pollidere. Mobiche all togither is to faie: Bender that perteigneth to other, if that pe wil in peace pollelle pour owne . Surely the prates wer fooze afraied of that Dred. full commaundement : and the woman mas greatlie preifed for hir high becla= racion. Than forthwith the Came night the Monfter wente into a bigh mouns teique called as than Janicia, and ther by the space of three baies was in the fight of all the citie: and in that lealou the lions made great rozing & howling. and the beares & monfter caft out areas fearefull flames . And all that feafon De it there

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there nepther appered by de in the appe noz beafte in the feldes, and all the men offred greatte facultices to the gobbes. in suche wyle, that they brake the bepe nes of their handes, and fete, and offred their blode, to fe if they myght appeale thepr goddes. After the three dates pall led, fodenip appered a cloud blacke and Derke bypon the earth, and it began to thunder and lighten, with a great erth. quake, fo that many howfes fell in the titie, and many of the dwellers and cle telpns died. And than lodeinly there came a flame of free from the monder; and brent all the palays, where the faid Prates were, and the rychelles that were in it, so that all was consumed in it, yea the very flones: and the domage was lo greatte, that there fell mo than ti.M. houles. And there dped as good as.r. M. persons. And in the same place on the toppe of the mountagne, where as the monfer was the emperour come maunded to coifie a temple to the god Jupyter in memozy of the same . Of the whiche temple themperour Alexander hauping warre with them of the realm, made a fronge caffell.

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Mhat befell to a citclin of Rome in the tyme of this emperour Marcus, Lapi, exvii.



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Be same tyme that this adsuenture chaunced in that Ile, there was dwelling in the same citee a Komayne named Anthrone, a lorde

of noble bloude, and fomewhat entred in age: and aboute two yere before, be. his myfe, and a boughter of his mere baniched Rome, and not his lones. The occasion was, There was an auncient laudable custome, lith Quintus Linfin natus dictatour, that two of the auncient lenatours togither would goe with the cenfore newly created, and the old\_ in the month of December for to bifite all Rome: and they to call every ince marne a part alone, thewrng bym the rii.tables of thepz lawes, and particus lar decrees of the fenate, demaundyng of theym, if they knew any negabbour in there quarter, that had broken thefe lawes. And pf they dyd, it wulde be informed to the fenate. And there all togis ther to ordaine punisimment, according to

#### MARCYS

to the divertitee of the fautes that they had committed . But the fautes coms mitted that present yeare, they might not chaftife, but to aduettife them to as mend afterward . And all fuche as mer ones warned, and in the nextebilitaris on founde firll bnamended, to be grees woull punified, and fometyme bany. thed. Thefe were the wordes of the lam in the. b. table and thirde chapiter : It is ordeigned by the holy Senate, by com fent of blifful men, receiping the anne cient colonies, that if men beyng men in one pere do trefpas, the men as men foi the faied peace thall diffimule and fors beare: but pf they that beyll as yil doe not amende, they that be good, as good Mall chaftife them. Alfo the faied lame faieth, the firft fautes are fuffered, bei cause they are committed with weake ianozaunce: but if they continue them. that they be chastyfed because theiryll commeth of fouth and malice. This in quisicion was euer made in the mos neth of December, because that soone after in the moneth of Janiuer the of : fices of Bome were beuided. Andit was reason, that they should knowe to whom they hould gene or denie their Diga

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bygnitees, to thentent that good fhulne not be chosen in fede of pll, noz the plin Rede of good. The particuler cause why they banyfed the man and his wyfe mith their doughter mas this : The Ceconde emperour of IRome Hugust ordeis ned that none Gulde be fo hardy to vis at any dozes of the temples: and Calps quiathe. iiii. emperour commaunded. that no woman bulde geue any cedules / to hange aboute the peoples necke, to heale the feuer quartayne . And Cato cenforine made a lawe, that no younge man not your mayben thulbe fpeake to los gither at the conduites or welles, wher they fetched water, not at the ryuer. wher they washed they clothes, nor at the ouens where they baked breade, by cause all the pong people of Bomethat wer wyld and wanton, rame euer thye ther. Soit befell that as the censourg and confules byfited the quarter called mount Celio. there was a Dweller nas med Antigonus accused, that he was fene pyffpng agapuft the temple wall of mars: and his wrfe was accused. that the had fold cedules for feuer quar taines: and like wife his doughter was accused, that the was seene at the cons Durtes

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burtes, ryuers, and ouens, fpekping and laughing with pong men of Rome. The whiche was a great hame to the maps Dens of Bome. Than the centours ferna the pil order, that they had found in the boule of the fated Anthigone by theres gefters, by due examinacion, beyng war ned afoze, they were bany thed into the Ples of Cicili, for as longe as it Coulde pleafe the fenate. And lyke as in edifis ces, sumptuouse and of greatte eftya macion one frome is not decarde or bris thed out without hakping or mourne of an nother : eaen lykewyle is it in the chaunces of men. for commonly one bn happynes chaunceth not, but an nother foloweth. And g far this bicause Anthis gone loft not only his bonoz and welth, but also be was banyfbed, and befrde that by the tremblying of the earth bis house fell down, and flew a welbeloued Doughter of his. And all the while that this was doen at Rome, and that that befell of the monfter in Cicile. Barke themperour was in the warres against the Arrogons, and there he received a letter from Anthigone, wherin was tes herled his banilibyng, wherof the Ems peroure had greate compassion, and to coms

# avrelivs. comforthym, fenthym an other letter.

Of agreatte pestilence that was in Italy in this emperours tyme. Lapt, proiii.



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Jue pere after the death of Anthony the meke, fasther in lawe to abarcus Aurelius, and father to Faustine, there fel a pestistice in Italy, and it was

one of the . b . great petilences amonge the Komaine people. This mortalitee bured the fpace of . ti. petes, and it was bniverfal through out all Italy, to the great domage and feare of all the IROs maines: for they thought the goddes mold have deftroied them, for fome difplesure that thei had done agaiust the. There died fo many, as well of greates fate, as tyche and pooze, greatte and small, youg and olde, that the wipters had les trauail to write the small nums be of them that were left a lyue, than to writ the multitude of them that wer dead . Like as whan a great buyldyng will fall, fraft there falleth Come ftone : In lykewyle the Romanus neuer bad D AR no

#### MARCYS

no great petitience in their time, but firm thei were thretned with some toke signe or prodigie fro beauen . Two pere bes fore that Banibal entred into Italy, in an evenyng whan the wether was clere and farze fodainly it rained bludde and milke in Rome. And it was beclared by a woman, that the blud betokened crus ell warre, and the mylke a mostall pes filence. Mban Scilla retourned from Champayn, to put abarius bis enuemy out of Rome, bis men of warre & knight tes faw in anyght a fountaine that ran blud, and who fo euer was bathed thers in, femed to be poploned with benime. Of the whiche prodigie folowed, that of.ii. C. and . 1. Ab . Dwellers in Rome. what with therm that dred with the Iwerde, and other confamed by petre lence, were confumed with Scilla, and of them that fled with Marius, of the faied gret multitude of Romains there abode aliue no mo but.rl. A. persones. Certainly Rome neuer received fo gret Domagein . bi. C. peres before, as they bydde by their owne propre people. All the trantes were neuer fo cruell as gaput strange landes, as the Romains were than agaynfie they owne propre lans

## AVRELIVS:

landes. And this feemeth to be true bei caufe the fame Date that Scilla vaffed through kome with his bloody (word. a capitain of bis faid to bim: Sit Stilla, if we lee them that beare armour in the feeldes, and them that beare no ar: mour in their houses, with whom fall me live! I confure the by the hye Bods des, lith we be borne of women, leat bs not flee the women; and fith we be men! leat be not flee the menne. Thou thous belt that in Geerng all the Romannes. to make a common welth of beaftes of the mounreignes . Thou entreft mith a crie to defende the common welth, and to but out the tyzantes that diffrois the common welthe, and we do remaine tos rauntes our felfes. To mine bnderffans Dyng, that capiteigne merited as great glow for the good wordsthat he fyake. as Scilla dyo merite chaftilemente for the cruelteethat be opd . This we have faied , because that ere fuche bamages byd fall, there appered before certeigne prodigies and tokens . Ro leffe token was thewed before the mortalitee that fell in the tyme of this good emperour. the whiche was a fearefull thyng. The cale was fo: Du a day as the emperoue mag

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mas at the temple of the virgins deffai les. fodainly there entred in two hog. ges, and ranne about his fete, and there fell Down beade. And on an other bay as he came from the hpah Capitoll. for to haue gone out at the gate Salarie. be fame twoo kytes toynyng together with their talantes : and fo fell downe need at the emperours feete. And mith in a Mort whyle or feafon after, as the faied emperour came fro buntyng, his houndes rennyng at a wylde beafte, as he gave two greiboundes that be loved mell, water to dapute with his owne handes, sodeinly they fell downedead at his feete. Than be remembapnathe Impue, the bytes, and the grethoundes bead to todepnip, be was greattely dels maied, and allembled all his prieftes. magiciens, and bluines, bemaundyng mhat thei faied to the prodictes. And thei by those thringes palled, judged the Dede prefent, and Determined, that with in two peres the goddes wold fend gret and greuous punyfomentes to kome. Than within a fort while after there began a war againft the Barthes, wher by there fell the pere after great famine and pestilence amonge the Romarnes. This

This petitience came with fores under the arme pittes, so that all the senate fled awai, and themperour alone above the in the capitoll. Than the ayre began to be so corrupt, that though he escaped the petitience, yet he was vered with hote feuers. Wherefore he was fainto leue Rome, and went into Champayne: and finally in the citee of Raples he made his above during the time that the petitience was in Rome.

Thowe Marcus aunswered his physiciens that wolde have him leave his fludic. Lap.rrip.

The emperour beyng in the laied citee of Raples, where as other lought pathyme to conserve they? lives, this emperour occupied him selfe in his bokes to augment science. A man coulde do hym no better service, than to seke to get hym a new boke: not suche as was written in his tyme, but suche as were forgotten for age. This emperour was not onely a lover of olde and antyke bookes, but also of ancient socies, and set very great store by them. And he thus beeping in the citee sychemand

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and bery yll at eafe, there was broughe to hom out of a citie of Alia called hes lia by certaine lbebzewes, a boke with ten in Bebrewe : and be toke fuche ples fure in that booke, that ofte tymes he woldleaue, his meate and goe to flubte: and for all that he was in his botte fes uer, he would not leave to reede, for all that his philiciens warned bym , and his freendes praied him, and they that were about bym, counfailed bym, and demaunded him, why he left to procute the helth of his person in so muche reas dyng. We aunswered : By the Boddis that we honour I confure you, and for the freendechip that is betwene bs, I praie vou let me alone. Ye knowe well that suche as are of a delicate bloudde. have not so muche sollicitude as the me Ricall people, that have hard finches. and be of a more harder coplexion. Like maner thei of clere buderftandping have nede of other medicines , and to be heas led with other fraroppes than they of groffe underftandping . This is the difa ference that 3 baue of either of theim. The poeotte kepeth diete from bookes, and reffeth on his meate, and the wyle manne abhorretb meate, and draweth bym

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hom to his bookes : If they knew that know not, what thynge knowlage is. A Cmeace to you they Moulde fee what auapleth moze the littel knowlage that a wife man bath, than the great ryches for the milerable of the trebe man . ryche person, the moze that be encreseth in cychelle, the moze be diminicheth in friendes, and groweth in ennemies to his domage. And hethat is wittie, the wpferthatheis, the better be is belo= ued of them that be good, and feared of theim that be ill for his profite. One of the thynges, wherem 3 holde my Celfe moste bound to the goddes is this, that they have caused me to compasse the tyme as I baue doen, the whiche is not a lyttell gyft for a manto lyue in this I faie it is, bycaufe 3 haue morlee. had great compation of the poore, that be berate pooze, of wybowes, of theym that be forowfull and buhappy, and of But without compa-Dipbelins. I haue had greattelt compaffis ulon on of theim, that lacke knowlage. for the goddes making men ignoraunt by naturalitee might baue made theim goddes by cumpng and knowlage: and as houthfull men are tamed and made lelle

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leffe than men, by their neglygence, fo certainly bleffed is be, that is not content to be a man, but if he procure to be moze than a man, by his vertue . And curled is that man, that knoweth not to be a man, but maketh hym felfe leffe than a man by his bice. By the judges ment of all philosophiers, there is but one, that is the fyzite cause: whicheis one god immortail, and pf there be bes uers goddes in the heuens, it is bicauft there are divers bertues in the earth of And in the worlde, that is pafte, what the simple men wer feruantes and bond men, and the good men rulers, and con uernours, thei were than fo eftemed bie caule they were knowen and renoumen for their good workes in their life. 40 that they were holden and reputed as goddes after their beath . This is the right reward, that commeth of vertue At is a thyng confonant to reason, that, they that be good among fo many ylim this lyfe, thoulde be greatly honoured amonge the goddes after their death ye are not well content with me, by caufe 3 am alway readyng: But 3 am worle content with you, bycause I nes uer fee boke in your bandes : pe thinche

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it great trauaile, to a Cycke man to tebe. and A repute it a very perillous thong. for a wholle man, to refte and be pole. pe faie, my readyng is caufe of my fes uer quartain in my flelipe : and 3 fate. that poelnelle ingendzeth great peltya lence. Spth 3 maie profite my bokes. let no man have compation of my tras uarle. for I Deliterather to bre as a mile persone, among tople men, than to lyueignozantly amoug men. 3 demand one thyng of you: a man, presumpng to be a man, and is not lerned, what difference is betwene bym and other beafts? Certapuly, the beaftes are moze profps table to labour the earth, than fymple persons be to secue the common weith: A poore ore geneth his farnne to make Moone, his flesche to bee eaten, and his arenth to labour : and a pooze symple theepe doeth profite, his flece and woll to make cloth, and his mylke to make chele. But what profiteth a foly th ideot mane Rothping, but offendeth the gods des, Cclandereth innocentes, eateth the bread of other, and is chief head of bacaboundes. Of trouth if it late in mp bandes to do. I had rather grue lyfe to alimple ore, than to a malicious ideot. 5F02

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For the beaft liveth for the btilitee of bt uers, without boying domage to any os ther : and the simple poeot man liveth, to the domage of all other, and without profite to any person. Therfore thynke well, why 3 am not pleased with them that be ignozaunt, and loue theim that be learned. Barke fp28, what I hall thew you: That man femeth good, that is make and gentril of condicion, loft in wordes, and refifull in his persone, and graciouse in conversacion. And cons tratpwife, that persone soze displeaseth me, that is tharpe of woodes, fore mes ued in his woothes, riottous in his condycion, and double of his prompte, and harde herted . Alfo & Caye, that if any thoug wante in a wole manne by nature, he supplyeth it by science, and he that is ignorant and foolishe, pfbe wante discrecion, be supplyeth it with his malyce. And trufte furely, that a woorthy bertuous man thereby be com meth wpfe, and be is to bee trufted: And he that is of an nother maner, beware of hym, for he gothe aboute to fell his malice. Be that wyll begyle an other, the fyzit thyng that he dooeth is, be werbeth bym felfe to be fymple and tguo:

ignozant. For a man beyng in credence maie soone spreade abrode his malyce. The mothes and soft wourmes, freste the cloth, and the canker wourme persect the bone, and flatteryng men bes grie all the worlde.

Thowe science ought to bee in princis. Lap . rrr.

De faied emperour folos wyng his purpole, faped: Frendes beeholde, howe great domage ignozaunce doth to al me. and though it be domageable to every

man pet it is mofte burtfull to a prince, whiche ought, not onely to be contente. to knowe as muche as any other wyle persone knoweth, but to knowe that es ucry man knoweth, fyth he is lozde os uer all other. To mp judgement, these princis are not chosen, that they fould eate more meate, than all other, nor to bee apparapled tychelyer than allos ther, noz to renne fafter thanne all os ther : but with presupposicion, that they ought to knowe more than all os ther . Moban a paynce wyll refrance D ti his

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his fenfualitee, than be ought to tegath that his persone be right honeft, and res membre this worde, that is, The great ter that a prince is of power, about os ther, the more ought he to be bertuous aboue all other. For certainly the great telt infamy is, to fe a man most myghty and most riche aboue all other, and tha to be knowe an ideot, and lefte of know lage than other. Bl defautes in a gouth nour may be borne faue ignozaunce: for ignozance in a prince, is a froke of per filence : and it fleeth dyuers, and infe cteth all persones, and unpeopleth the realme, chaceth awaie frendes, and ges ueth hart to enmies of Arange nacions, that were in dzede, & finally domageth his person, and sciaundzeth cuery one. IMDhan Camille triumphed ouer the frenchemen, the date of his triumph he wrote these wordes in the Capitoll: D Rome, thou hafte beene mother of all wyle men, and ftepdame to all fooles. Thele were woorthy woordes of fus che a lozd . And but pf my remembrance begyle me, certaynely kome was more renoumed for wyle persones, that came thyther, than for the feates of warre, that were fent from thense. Dur auns

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dent Ixomapnes were moze feared. foz their wyldome and knowlage, than for their conqueftes . All the earth feared theim moze, that tourned leaves of bos bes in kome, than them, that were are med with armure. For that cause Rome mas neuer vanquissed : and thoughe their armies were deutded and broken. pet they neuer tacked tople men. I can not faie it without teares. Rome is fallen from the mofte beight of hir eftate, not for faute of monete and armes, for to fighte with all, but for lacke of wyle men, and bertuous for to governe. Dur forefathers wan like men, and we leefe lyke limple childzen. All thinges that are beliced of men: thei atteigne by tra: bayle, sustepne with thought, and be: parte fro, with great annoyaunce. And the reason is this: There is nothing so good, noz fo wel beloued, but the course of tyme, cauleth bs to leaue it, and to distrayle and abhore it, or to be weery therof. This is the varn vanitee of the world, and loft tyme loft: for with their yong desites, they do refrayn their des lites. Thei would oftentimes atteigne a thrng, and after thei ftudie bow to go therefro againe. And pet to feme fur: MI tit ther

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ther their lightnelle, that that coff mus che, they geue for a littell price. That that they love at one tyme, they hateat an other : and that that thei with great Audie and labour haue atteianed, with great furie thei forgo. And me thinketh this is the ordinance of the goddis, that be that loueth, fall haue an ende: and it that is beloued, Mal take an end:and the tyme that we are in Gal end. Than tt is reason, that the love, wher with we Dooe loue, mall ende in like wyle. Thus cour appetite is so dissonest, that in fees png we defire it, and in defiring we pros cute it, and in procurying we atteigneit. and in the atteigning we abhorre it and in the abhorring, we leave it: and than foorthwith againe, we procure an other thyng, and that new procuryng, weak; borre againe: In fuche wife, that whan we beginne to love a thong, than we fall again to hate it, and in the fallyng to hateit, we beginne again to love an other thyng. So thus finallie, our lyfe Doocth end, er our couetife Dooeth leaue Us. It is not thus of wrfedome and knowlage, the whiche, if it ones enter into a mannes heart, it caufeth bym to forgeat the travaile that be toke in the tas

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atteigning thereof. For he taketh the tome pafte as good : and enioveth mith rightful tope, the tyme prefent, and has teth idilnes. Roz be is not content with that he knoweth, but inforceth his aps petite, to knowe moze, lourng that o= ther leaueth : and leauping that other loueth. finallie, he that is perfightlie mpfe, sporteth in this world with trauaple, and in trauailyng in bookes, is his reft. Me have not to faie of al thins ges, but of that we feele of theim . Foz it is an other maner to fpeake by fimilitude of a fraunger, and of our ownerperience . And in this cale & faie, that though we hope of no rewarde of the goddis, 1102 honour among men, 1102 ines morie of the worlde to come : pet am 3 right glad, to be al onely a philosopher. to fee how glozioully the philosophers haue palled their tyme. I demaund one thong, whan mine understandeng is dulled in that I have to doe, and whan my memorie is troubled, in that 3 baue to determine, and whan my bodie is compaced with dolours, and whan mp beart is charged with thoughtes, and whan I am withoute knowelage, and wha I am let about with perils, where R iiti cau

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#### MARCYS

can I be better accompanied than with tople men, oz els redyng among bokes? In bokes & fynde wyledom, wherby I maie lerne: also there I fynde worthps nelle, whiche 3 maie folowe: 3 fynde there paudence, to counsell me: 3 fpube fuche as be forowful, with who I maie wepe. I finde them there that be merie. with whom I may laugh: I finde there Ipmple folke, at whom 3 maie fport: 3 find that is nought, which & may leage: And finallie in bookes I finde, howein prosperitee, I ought to behaue me : and bow in aduerlitee I ought to quide me. D howe happie is that man, that hath ivel red: And pet more happie is he, that though he knoweth muche, pet ftaieth bpon countagle. And if this be true ges nerally than muche more it is necessas rie, that he keepe the true waie, whiche gouerneth all other. It is a rule infals lible, that a prince beyng tople, can nes ner be symplie good, but very good: and the prince that is ignoraunt, can not be Ipmplie pll, but betie pll. A prince, that is not well fortunate, his wildom maie areatly excuse him to his people, of his misfoztune geuen to hym by foztune. Mohan a prince is gretly beloved of his com;

commontie, and is vertuous of his vers fon than every man faith, if be bauenot good fortune: although our prince mant good fortune, pet his woorthie bertues faile not: and though he be not happie in his intentes, pet at the least he shes meth bis wifedom in the meane feafon. And though fortune denie hym at one howie, pet at an other time, the agreeth by his wyldome: And contrarie wyle. an untvile prince, and hated of his peos ple, by euill fortune, renneth into great peril. for if pl fuccede to bim in weighs tie matters, than incontinent it mall be fatd, it is by reason of the ignozaunce of bym felfe, oz by yll counfell of fuche as be about him, and if goodnes fuccede to him, it hal not be attributed by reafon of his good gouernaunce, but that fors tune bath fuffered it, and not by the cirs cumspect wisedom, that he bath had in the mean feafon, but that it was of the pitie that the goddis had of him. Than lith it is thus, a vertuous and a worthy prince, in his idell times, ought fecretly to reede in bookes, and openlie to coms mon and counsel with wife men. And in cale pil fortune will not permitte bim. to take their councels, pet at the leaft. A b DE

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#### MARCYS

tectes. I will saie no moze to you, but I esteme the knowelage of a wyse person so muche, that it I knew, that there wer sooppes of sciences, as there is of other marchaundise, I will geue all that I have, onely to learne, that a wyse man lerneth in one daie. Finallie I say that I will not geue, that littell that I have lerned in one houre, for all the golde in the worlde: And moze glorie have I, of the bookes that I have red, and of such woorkes as I have written, than of all the victories, that I have had, or of the realmes that I have wonne,

MDhat a villaine faied to the Senatours of Rome, in the piesence of the Ems perour. Lap. reri.

as the series of

les Emperour, being sicke, as it is aforesated, on a day as there were with hymois uers physicions and Drastours, there was a purpose

moved among them, how gretly kome was chaunged, not all onely inedifyers but also in customes, and was full of flatterers, and unpeopled of menne, that

that burffe faie the troutbe. Than the Amperour fated : the firfte pere, that I mas confull, there came a poore villain from the rouer of Danubie, to afkeiu: fice of the Senate, againft a Cenfoure. who did divers extorcions to the peo = ple: and be bad a fmall face, and great lippes, and holowe eyes, his heare cur: led, bare headed , his Mooes of a 1902= kepes fapune, bis coate of Botis beare. his apidell of bull rulibes, and a wilde eglantine in bis band. It was a ftrange thing to fee him fo moftruous: and mers uavle, to heare bis purpole. Certeine lp, whan I fame him come into the Sea nate. I wende it bad been Come beaft in the figure of a manne . And after Thad hard him, I judged him one of the god: des . if there bee goddes among menne. And as the custome in the Senate mas. that the complayates of the poore per= fons were harde, before the requestes of the tyche: this villagne had lycence to speake, and so began his purpose, where in he thewed hom felfe as bolde in mozs des, as extreeme and bafe in bis arrate. and faid: D pe ancient fathers, and hape ore pie people, I Myles, dwelling in a citie on the ciner of Danubie, Doe falute pou

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## MARCYS

Senatours, that are here allembled in the facted Senate. The wdes do permit. and the goddes luffre, that the capitals nes of Rome, with their greate pappe baue reduced bnder subjection, the bn. happie people of Bermanie. Breat is the glozie of you komapnes, for poure battaples, that pe have wonne through out all the worlde . But if writers faie true, moze greater Malbe your infamie. in tyme to come, for the crueltees that pe haue done to the innocentes. My pies decessours had people nigh to the floud of Danubie, and because they did yll. the earth wared die, and thei drewe to the frelibe water : than the water was norfull to them, and they retourned to the main land. What that I faie than? pour couetife is fo great, to have fran: gers goodes, and your pride fo renows med to commaund all fraunge landes, that the Sea maie not profite vs,inthe Depenes therof, no; the erth, to affure bs in the caues therof. Therfore I bope in the full goddes, that as pe, without reas son, have cafte be out of our houses and pollellions: fo other hall come, that by reason, wall cast you out of Italie and Kome. Anthfallible tule it is, that be, that

that taketh wzongfully an other mans good, that lefe the right of his owne. Regard re Romains, though I be a vils lain, pet 3 know, who is fult and right= mife, in holdrng his own: and who atis raunt,in pollellyng others . There is a tule, that what so euer they, that be yll baue gathered in many daies, the gods des taketh fro them in one date: and con trary wife, all that ever the good have loft in many bates, the goddes reftozeth to them again in one date. Beleue me in one thring, and have no boubt therein. that of the bulawful winning of the fa thers, there foloweth the jufte lotte to thepz children. And if the goddes toke from theim that be il, euery thyng, that they baue wonne, as fone as it is won. it were but reason : but in lettyng them alone, therby they allemble by litel and littell divers thynges, and than, whan they thinke least theron: is taken from theim all at ones. This is a fufte indaes ment of the goddes, that lith they have done pli to diverse, that some should do pll to theim . Certainly it is not pols lible to any vertuoule man, pf he be vertuous, that be take any tafte in another mans good, And I am foze abalibed, bow

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how a man, keping an other mans good can lyue one houre . Syth he leeth that he hath done inturie to the goddes, fcla. Dered hisneighbours, plealed his ennemies, loft his frendes, greued them that be hath robbed, and aboue all, hath put bis owne person in perill . This is a mamefull thyng amonge men, and culs pable before the goddes, the man that hath the delyze of his bert, and the bils del of his workes at fuche libertce, that he taketh and robbeth fro the pooze, fes meth muche to bym : but a great deale of his owne femeth to bym but lyttell. D mhat an unhappy man is he, whee ther be be Breke, og latin, that without confideracion, wyll chaunge his good fame into hame, iuftice into wzonge. right into tirany, or trouth into lelyng. the certayn into uncertayne, bauyng an nopance of his own goodes, and die for other mens ? De that hath his payners pall intencion, to gather goodes for his children, and feke not for a good name, amonge them that be good : it is a fufte cause, that he lese at his goodes, and so mithout good name to be framefull as monge theim that be pil. Lette all cos uetous and auariciouse people knowe, that

varif

that neuer amonge noble men was gote te good renoume, with fpredping abrode of pil gotten goodes . It can not endute many daies, noz pet be bidden under cos uert many peres : a manne to be holden tyche among theym that be tyche, and an bonourable man amonge theim that be honozabe: for be mall be infamed, of that he hath gathered his tyches, with greatte couetyle, oz kepeth it with ertreme auarice. D if thele couetous peo= vie were as conetous of they owne hos nour, as they be of other mens goodes: I swere to you, that the lyttell worme or mothe, that eateth the gounes or clos thes of suche couctous people, Moulde not eate the refte of their lyfe, nor the canker of infamp, dyftroge they? good name and fame at their deathes. Werke re Romaines, backe what I will faie. I wolde to the goddes, that re coulde talt it. A fee that all the worlde hateth papde, and pet is there none, that folos weth mekenes and humilitee. Buerp man condempneth aduoutrie, and pet I fee none, that Ipueth chafte: Euerp man curfeth exceste, and I fe none ipue temperately :euery man prayfeth pacy= ence, and I fee none that will fuffee: euerp

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enery man blameth flouth, and Ifee none but thei that be idel, euery one bla meth auatyce, and pet euery bodie tobe beth. One thyng I faie, and not withs out weepping : 3 fate euery man, with his toungue onely, prayleth bertue, and pet they them felues, with al their lims mes are feruauntes binto byces . 3 fait not this onely for the Romayns, which been in Allicie : But I faie it by the fes natours that 3 fee in the fenate. All re Romains, in your deuples about pout armes beare thefe woordes : Romanos rum eft debellare Superbos, et parcere Subjectis. That is, it pertayneth to ke maines, to Subdue theim that be pro and to forgive lubiectes. But certapnly pe may better faie : it perteipeth to Bos mains, to expell innocentes, and to trou ble & ver wrongfully pealible people. For pe Romains ar but diffroiers of pe alible people, and theues to rob from of ther, that they Iweate for.

& yot the Lucid Walon

Cafed befoge the Senate. Lap. prfi.

re Romains, saied this villaine, what action have ye, that are brought by nygh to the truct of Ahber.

of zivere of first frances & Gorf for

and contrary wife the man that fearith no chame, noz will not have his perfone in reputation, there is no hope of goods nelle in bym. Than this emperour, as a Appmayler, Caplyng in moft fayze and calme wether, forcafteth, and is in gret thought and feare of tempeltes andftoz mes to come, in the feattes of his great glozye, was in doubte of thole two las Dies, lefte Codeinly any milfame Bulde folome. And certapnip be habbe great cause. For it is an infallible rule of ens uious fortune, that this present felicis tie is geuen with a pricke of a fobapne fall of milchaunce. In thynges natus tall, we fee fomtyme the fea calme, and ret foorthwith foloweth a perillous forme, and consequently the great heat of the date, is ligne of thuder at nyght. A faie fortune commyng with some pres fent delpte or pleasure, is a token, that by flaterynge vs. We bathe made res by hir fnares to catche vs. Mohan the myller is luce, be drelleth bis water gate, and the labourer whan it rayneth not coueveth his house, thynkyng that an nother tyme the wethers or rapnes will fall thereon, and trouble hym : In ighe wyle a wyle and a vertuoule man

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# MARCYS

man ought to thynke, as longe as he listeth in this worlde, he holdeth his igalicitee but at adventure, and his adversalitie for his naturall patrimony. Amog all theim that coulde rejoyce in prosperitie, and helpe them selfe in advertice, this emperour abarcus Aurelius was one, whiche for any flatterynges that Fortune coulde shew hym, he never trussed in them, nor for mishap that he had in this life, he never dispaired.

(IM) hat Marcus the emperour faied to a fenatour as touchyng tris umphes, Lap. xxxv.

Than these feastes were pasted, as Sertus Chevonense sapeth, a Senatour named Alumus, saied to the Emperour, that same nyght that the tryumph ceased, Syz resource you, syth that this date ye have genen so great richeste to the commune treasure of knome, and I have seene your person in the triumphe of glozye, and to the worlde to come of you and your house, you have lest perpetuall memory. The emperour heryng these wordes, saied in this maner: Frendes, it is good reason we

me beleue the hunter anoweth the fierli nes of beftes, the philicion the propretee of herbes, the mariner, the perils and rockes, the capitaines the chaunces of marre, and themperour that triupheth the loves that be bath of triumphes. As god helpe me, and as euer 3 baue parte with my predecellors, & as euer 3 haue good fortune, the thoughts that 3 haue bad for thefe feaftes, baue ben far gret= ter than the feares that I have had in all the lourneys and battaples afore . And the reason thereof is bery eutdent. to them that have clere bnberffandyng. for alwais in cruell batailes I was es uer in hope to have glozy, and fered not the overthrow of fortune. What could A lofe in bataile? Rothyng, but the lyfe that is the least thyng that men haue. and alwaies in thefe triumphes I feare to lofe renowme, whiche is the greateft arft that the goddis baue geuen me . D how happy is that man, that lofeth his lyfe, and leaueth behynd hym perpetus all memozy ?Let euery man bnderfand this that will, and faie what they lyft : that amonge noble and balyaunt bas tones, be dyeth not, that leefeth big lyfe, and leaueth good renowme after Dii bym,

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hym, and much leffe time liueth he that hath an yll name, though he lyued ma. ny yeres . The auncient philosophers reckened not the lyfe of a man, though he lyued many yeres, but they reckened the good woorkes that he had boen. The lenate was importune bppon me. that I hulde takethis friumph, as ve knowe well: And I can not tell, whi the was greatteft, they belyze oz my res listence. You know not the trouth why I late thus. I byd it not bicaule of ams bictor, and for couetousnelle of glorie. but it was because I feare the humann malice. At the date of the triumph ther was not fo great top thewed by the fims ple persons, but the hyd enuy was grets ter among the greattest persones. This glozy palleth in one daie, but enuy abys deth a whole pere. The plentiful realm of Egypt, so hapie in the bloud thed of they enemies, as in the waters of Rile badde a law immouable. They neuer denied their mercy to the captines ouer come : noz thei gave no triumph to their capitaines ouercomers.

The Calders mocke at the Romann triumphes, affirming how there is not genen fo great chastisement to the Capitarne

ofteigne of Egipt ouercome, as the ems pire komaine geue to the ouercommer. mhan triumphe is geuen to bym . And furely the relon is good, for the thought full capitaine, whan he bath chafed his ennemies, that Rome bath in Graunge landes: with his owne propre speare, in paymente for his trauaple, they geue hem enemies in his owne propre lande. I (weare to you, that all the Romaine capiteignes haue not left fo many enes mies dead by [weard , as they have res covered pl willers the date of their tri= umphes. Let be leaue the Calders, and speake we of our auncient komannes. whicheifthey might retourne nowe as gapn into the worlde, they wold rather be tied falt to the chariots as captines. than to lit in them as victours. And the cauleis, their neighbours leyng theym gorng as captives, woulde move there bettes to lette thein at libertee, fo that the glozy of their triumphes, is a mean to caufe them to be perfecuted and purs fued. I have red in writing, and berbe of my predecellouts, and haue feene of my neighbours, that the abundance of felicitee bath caused cruell enuie to bee in many . Din what pervil are they 19 tit that

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that with particuler honour would be exalted among other. In the most high eft trees the force of windes is moft abe naunced. And in moft fumptuous buils dynges lightening and thunder doneth mofte burt, and in great thicke and bie buldes, the fyzes kendle mofte ealitie! I faie, that in theim that fortune hath reiled most highly, against them spieas deth the greattest poison of enuie. All fuche as be vertuous, fap: The mo ene: mies thei lubdue to the common welth: the mo enuiouse thei recouer of theirres noume. One ought to have great coms pallion of a vertuos man: because where he trauaileth to be good, there abideth one thrng in him, of the whiche all one: Ip at the death be feeth thend. And that is, the more a man recouereth here tes noume among straungers, the moze he is perfecuted with enuie amog his own nacions. Domete theweth in his Viliae des, that Calutto kyng of the Argines was expert in clergie, valiant in armes and inducd with divers graces, belowed with his people about all other he was a great louer of his goddis, and woozs Mipper of them. This good kyng had a custome, that in al thringes that he had to

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to doe, be would first afke counsayle in the temples of the goddis : De wold begin no warre againft other, noz ozbein no newe law noz custome in his realme. noz gene answere to the ambastadours. not put no trespallours to Death, not fet no tribute on his people : but firfte be would goe to the temple, and make di= uers factifices to knowe the will of the goddes. And because be went so often to the oracles, he was demaunded what answere the goddes made to hym in fes crete, Ceepng be was fo importunate. Then he answered and said: I demand of the goddes, that they hold not gene me Co littell, that every man mighte as bate and ouercome me. Roz alfo that they fould geue me so muche, that

enerie manne should hate me, but my desire is to have a meane estate, wherewith enery man mighte lone me. For I had lener be felow with mas ny in lone, than to be king of al with ha tred and enuic.

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Of the greatte reproche that the empes rour gave to his wife faustine and hir doughter. Lap.xxx bi.



fter the feastes of the triuph afortaied, this good emperor willying to latisfy his hert, and to aduertife faustine his mife, and to teache his inno-

wife, and to teache bis innocent doughter, without knowlage of a my other, he fent for theim, & faid: 8 am not content faultine, with that your Doughter doth, e pet lelle with that you Doe, whiche are hir mother. These mais Dens, for to be good maidens ought wel to know, how to otey their mothers. and the mothers to be good mothers, ought so know bow to bring by theirchildren. The father is excused in geurng couns fell, if the mother be vertuouse, and the Doughter hamfaft. It is a great hame to the father, beyng a noble man, that his wife berng a woman, fuld chaftile his Conne: And a greatte inconvenience of the mother, beying a mother, that by: Doughter Guld be chaftifed by the bandes of hir father. There was a law 029 depued by the Rodiens, that the father with

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mith the doughter, if the had a mother; noz the mother with the Conne, pf be mer a man, mould not entermedble ech with other, but alonely men with men, and women with women oughte to be brought up . And the extremitee of the lawe was suche, that among them that dwelled in one house, feemed to the fathers had no doughters, not f mothers no fonnes . D Rome, I wepe not to fee thy freetes bupaued, nor that there is fomany gutters in thy houses, nor that the battylmentes fall downe, northe tombre hewed downe, nor for the mint: theng of thine habitauntes, for all this the tyme bringeth, and the tyme beas reth awate: but I were for the, & were for the againe, to fee the unpeopled of good fathers, and unprouided in the no: tilmpng of their fonnes. Dur countrep began to fayle btterlie, whan the bo = ctrine of Connes and doughters was ens larged, and their bridell let go at libers tee . For there is now fuche bolonelle in men children , and Co littell Gamefalt= neste in women children, with the diffo nestee of the mothers, that where as one father fuffiled foz. rr. fonnes, and one mother foz. rrr. doughters, now:rr. D.b.

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fathers. fcatly dare budertake to birna by wel one fonne, and pre. mothers one Doughter. I faie to you thus fauffine pou remembre not bowe you are a mos ther, for you gene more libertee to your doughter then ought to be fuffred. And pou Lucyll remembre not, how you are a doughter: for you web to baue more libertee than requireth for a yong map. Den . The greatest gift that the goddes have geven to the matrones of Romeis because thei are women, thei kepe them felfe close and secrete: and because they are Romains, thei are hamefalt . The Day whan the women want the feareof the gods fecretely, and hame of men os penty, beleue me, either thei mall farle the world, or the world them. The common welth requireth to great necedites that the womethat dwel therin, would be as honeft, as the capteins be valiant. For the captains goping to warre, defed them, and the womethat abide at home conferue them . As a. iiii, peres palled pe lawe the great pestilence, and 3 des maunded then to have a compte of the people, and I found, that of a. C rl. M. women well liupng.lere. @. died : And of.r.M. yll women, in maner they fear ped

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ned all. I can not tell for ibiche & mould weepe, either for the lacke, that me have of the good and vertuous wo = men in our common welth, orels for the greuous burt and domage, that thefe pl and wicked women dooe to the pouthe of Rome. The free that beenneth in mount Ethna, both not fo gret domage to them that dwell in Scicile, as one pl moman dooeth in the circuite of Rome. A fierle beaft and a perfilous enemie to the common welth, is an pl woman, for be is of power to do muche barme, and is not apte to folowe any goodnelle. D howe many realmes and kynges reade we of, to be lofte by the yil gouernaunce of women, and to relifte against theim bath been nede of wifedome, perplies. monete, force, and worthpreffe of many men. The vices in a woma is as a grene rede, that boweth enery wate: but the libertee and dimoneftee is as a drie kire that bredeth in fuch wife that the more yll they btter, the more bulkely is the redielle thereof again. Beholde faus fine, there is no creature that more bes fireth honour, and worle kepeth it, than a woman. And that this is true, fee by Buffice, by oracions, by writing, and other

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# MARCYS

other trauaples man getteth renowme but (without it be flatterpng and fange speaking) buto this howee by antike wiptping, we can reade of fewe women or none, that epther by writing, redyng working, with nedell, fpinning, orby weaupng, haue gotten theim any great renowme. But as I faie of one, I faie of another. Certainly of dyuers we rede. by kepping theim close in their houses. well occupied in their belinelles temper rate in their wordes, farthfull to there housbandes, well ordered in their perfons, pealible with their nerghboures. and finally beyng honest amonge they? owne family, and thamfalt among fragers, fuch have attayned great renoum in their lyfe, and left eternall memory of them after they; death. 3 wil tel pon an antibe historie, as profitable to re-Arein our byces, as it did than augment bertues, and it is this : The realme of Nacedemoniens (as Blato faieth) mas. a feason more dissolute by the buthapti tines of women, than infamed by the crueltie of men : fo that of all maner na cions they were called Barbariens. Mohat tyme Brece as a mother, called phylosophy of philosophers. Arcurge ab

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a myle philolopher in knowlage, and a erght tuft kring to gouern, partly with his Doctrine right profptable, and part ly with his pure lyfe, made lames in the faied realme, wherby he ertitued at vices, and planted all bertues . I can not tell, whyche of thefe two weere mod happie, The kynge, haupng Co os bediet people, oz els the tealme, to baue forpattfull akpng. Among all other lames, for women he made one greatip to be commended. De commanded, that the father that oved foulde ceue nos thrug to his doughter. And an other. that neither liuging noz diging, befould deue any money to mary by; with: to the entent that none thuld mary bir foz bir tyches, but all onely for hir goods nes : and not foz bir beautie but toz bir bertues . And where as now fome bee bamaried, because they are poore, so than they abode bumarted, bicaufe they were thamefull and vicious. Dtyme. woorthy to be delyred, whan maybens boped nothing to be marted with their fathers goodes, but by the vertuouse workes of their owne persones . was the tyme, called the golden world. Moban neyther the doughter feared to be

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bee dicherited by the father in his lpfe. nor the father to die forte for leauping bir without remedy at his death. Rome, curled be be that fyale brought golde in to the house, and cutsed bee be that fyzite began to horde by treasure. Mobo bath made kome to be fo tychent treasure, and so poze of vertues ? Who hath made men wedde bylaynes dough ters, and leave the doughters of Senas tours bumaried ! Mobat bath made. that the tyche mans doughter is demai Ded unwilling, and the doughters of a poze mannone will belire ? Mohat has th caufed, that one marieth a fole with b. C. marke, rather than a wple woma with.r. no . bertues (Than I fate, that in this pointe the flethe banquitheth the flefte, and er euer the bauttee of the mas lice therof is vanquifted. How cometh it, that a couctous persone wyll sooner now a dates have a wyfe, that is tyche and foule, than one that is poore and faire? D bnhappy women that bipng forth chyloren, and more buhappy bee the doughters, that are borne: whyche to have theim maried, no fore is fet by the blud of their predecellours, northe fauour of their friendes, noz the value Bf

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of their workes, nor the beautie of their persones, not the clennes of their lyfe. D curled worlde, where the boughter of a good ma, without money, that have no martage . But it was not wont to be fo. for in the auncient tyme , whan they treated of mariages, fraft they frake of the perfons, and after of the goodes : Rot as thei do at this boure, in this bus happy tyme : for now they speake firste of goodes: and lafte of all of the perfon. In the faied golden worlde, frafte thep spake of the vertues, that the personne was endowed with, and whan thei wer maried, in Sportpug, they wolde Speake of the goodes, Mban Camillo trioums phed bpon the Baules or frenchemen. he had then but one fon, and be was fus the one, that his person merpted great And for the renowine of his laudes. father, byuerfe hynges defpred to haue bem to their fonne : and dyuerle fenas toures delyzed to have him to their fon= This younge manne, bes ne in lame. png of the age of. rr. peres, and the fas ther at . lr . was importunately Airred by his naturall friendes, and befpred of Araunge hynges, for to marrie him: but alway the olde Campil repugned the

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the countel of his frendes' and the ime portunitee of the Arangers. wha it was Demaunded, wby be determined noth. pon Come martage for his Conne, frih therby houlde folow the restall lyfe of the ponge man, and the quietnelle of bym felfe in bis age, Be anniwered : 3 wyl not mary my fon, because some of fer me ryche doughters, Come noble of lynnage, fome yonge, and some farge: but there is none bath faied to me, qiue pou mp bertuoule doughter. Lete tainly Camil merited to baue triumph. for that be did. And he deserved eternal memory, for that he land. I faie to pour Faustine all these wordes because I see you lede your doughter to the theatres and playes, and doebaying hya intothe Capitoll. You put byz to the kepping of the fworde plaiers, you fuffre hir tofee the tumblers, and pet ye do not remems bre that thee is younge, and you not as aed :pe ao into the aretes withoute lps cence, and place by the rpuers . I fynde no villang therein, noz thinke that your doubliter is il: but I fap it, because you gene occation, that the thoulde not bee good. Beware fandine, neuer truft in the cale of the fleffe of younge people. J207

Morhaue no confidence in olde folkes for there is no better maie than to fice the occasion of al thynges. for this in tent the virgins deftales are clofed by betwene the mailes, to efchem the oca callons of open places, not to bee moze light and fooliffe, but tobe more fadde and vertuoule, flepng occasions. The pong fall not faie. I am pong and bers tuous, not the olde thalt not faie, I am olde, and broken, for of meceffitee, the dipe flare will brenne in the fpie, and the grene flagge Imobe in the flame, 3 faie, that a man being a diamond encha ced among me, yet of necellitie be ought to be quicke and mery amonge momen. And as ware melteth in the beate, wee can not deny that though the modde be taken fro the frze, and the pmbzes quen thed, yet neuer the lette the fones often tome remagne bote and brennpng . 311 lykemple the flefche, thoughtt be chas filed with hotte and dape maladies, oz confumed by many peres with trauati. pet concupifcence abideth ftill in the bos nes. Mohat nede is it to blasen the vers tues, and deny our naturalitees ! Cers tapuly there is not fo croked a hors, but pt be lee a mare, be will braie ones or twise.

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thile. There is no man fo youghor old. but let hym fee vonge damopfels, either be will give a fight or a withe: In al bos luntary thrnges I benye not, but that one maie be berruous : but in naturall thynges, I confeste euery man to bee weake. Mban ve take the wood fro che fpze,it leaueth brennpng . Mohan fomet cometh, the cold winter ceaffeth : whan the fea is caime. the waves leave their behement moupinge, whan the fonne is fette, it bechpneth not the world. 3 will faie that than, and not befoze, the fleme will celleto pepne bs, whan it is larde in the grave. Of the flelche we ar boin. and in the fleche we true, a in the fleche we shall dre, and thereby it foloweth, that our good lyfe that Cooner end than our flesche. Oftentpmes some hollome fleffbe for meate corrupteth in an buhol fome potte, and good wyne fometyme fauouveth of the ford . I faie, though that the werkis of our life be vertuous, pet wall we fele the stenche of the weke fleche. I faiethis Faustine, Cythe age can not refift the botte enterprife, bowe can the tender membres ofpouth telift it ! you beyng the mother, without you go the right way, the being your dough 331

ter can not go the fame wate. The Rod mayn matrones, if they will nouriffie they? Doughters well, ought to beene Moban they fee, that they thefe rules . moulde gooe abrode, than breake there eo legges : and if they woulde bee galyng. than put out thepreies, and if thep will bathe, floppe their eares, pf they will geue or take, cutte of their handes :if ther date freke, fow by there mouthes: and if they wil entend any lightnes, bus ty them quick . Mordes ought to be ges nen to an pil boughter : and in fleebe of presentes and apftes at bir weddyng. grue hpz wormes : and for hpz boule a graue. Take bede fauftine, if pou topil have great tope of pour boughter, take fro hir the occasions, whereby the thall be vil. To binderfette a houle, behaueth bruers proppes: And if principals bee taken awate,it wyit fall bown. I will tell you, women are fo fratle, that with kepers with great pepne, they can kepe theim felfe : and for a fmall occasion. they will lofe altogether. D bow many pl hath ther be, not bitaufe thei wold be fo but because thet folomed fuch occasis ons, the which therought to have elchu ed: It is for me to enter into this batter

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but pet it is not in me to attayne the bid ctorie. It is for me to entre into the lea, pet it lieth not in my handes to escape the perpll. It is in the handes of a wos man to enter into the occasion, and als ter that the is therin, it is not in hir hand besto delyuer hir from faute.

Chowe the emperour counsailed faus fine, to eschue the ell occasions fro hie doughter. Lap exertif.



Aradusture Faustin pe will faie to me none maie sekero pour doughter Lucill, but if you here it: noz se hir, but in pour fight, noz hyde hir, but

por knowe where, nor make uone appointmente, without your knowlage. Bild at this house you know not, that they that do have his, and would his yl, what dishonout their tongues do speke of his. Dewe lone in yonge bloude in the spryngyng tyme and flourishing youth, is a poylon, that sorthwith spreacht into enery varue: It is an herbe, that by and by entreth the entrailes: a smoonning, that incontinently mortisted all the membres, fa pestilence, that seeth

## AVRELIVS:

fleeth the bertes, and finallie it maketh an end of all bertues. I wot not what A faie pet, although I knowe what & mill faie: for 3 wold neuer blafen loue with my tongue, without 3 were foze burt in mine understandyng, Duide fais eth in his boke of the arte of love. Loue is I wote not what, that cometh I wot not whens, who fent it I wot not, it ens gendreth I wote not howe, it is contens ted, I wote not wher with, it is felte, I mote not how oft, noz I wote not where fore. And finally love taketh roote with out breakping of the fleme outwarde. oz percong the entraples inwarde. 3 wote not what Duide meaneth bereby:but & trome whan he faied thefe woordes, be mas as farre banifibed from bim felfe. as I am at this tyme from my felfe. D faustine, they that love togither, them the fignes of their heartes by bruers maies, and in Geepyng they reason and freake: and by fignes they buderftande eche other. The great boyce outwarde is signe of littell loue inwarde : And the greate inwarde loue keepeth fps lence outwarde. The entraples mith. in embraced in loue, cause the toungue outwarde to be muet . De that palleth Duit. bis

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his life in love, ought to have his mouth ctole. And to the intent that ye wall not thinke, that I speke fables, I wil prove

this by auncient histories.

T Me finde aunciently, that in the pere a bundged and. ir. after the foundacion of Rome . Aftrafco a younge Romanne that was bumbe, and Meronnea fare ladie of the Latines , that was dumbe alfo. Thefe two fawe eche other on the mount Celioit at a feaft , and there fell in love eche with other . And their bers tes were as loze fixed in love, as their tonges were tred fro woordes. It was a meruallous thring to fee theim, and fearefull to note here. The poung ladie came fro Salon to Rome: and be went fro kome to Salon , by the space of thirtie peres together without the wittyng of any person, no: thet two spake not. Than at lafte Died the bulbande of the Ladie Weronne, and the wyfe of & Arasco, and than they discouered their loue, and treated a mariage berweene theim, of whom befrended the noble lis nage of out Scipions, whiche wer mote liberal in the feates of armes then their father and mother were in their touns ges. Than Faultine marke this thrig: littell

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littell advauntage it had been to haure cutte out the tounges of the two bumbe folkes to have remedied their loue and

not to have cut out their herres.

Talfo I hall tell pou of Maliniffa. a moorthie knight of Rumidte, and So= pharife a famous Ladie of Carthage. all onely by one fight, as they fame ech other on a ladder, he beclared his belice buto hir : and the knowing his lufte. breakping the ores of feare, and lifting bo the ankers of Chame , incotinent reta fed the fariles of their hertes, and with the thippes of their persons, thei torned

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There maie we gather, bow the firste siabte of their eies, & buowlage of their perlous, and the league of their hertes. and the mariage of their bodies and the pardicion of their estates, and the infa= mie of their name, in one date, in one bowze, in one momente, and in one ftep of a ladder were agreed. Mhat will pe that I faie more to this purpofeedo you not know that Belein the Breeke, and Barys the Tropan, of two frange nas cions. Fof farre countreis, with one ons ly light in a temple, their willes were fo buitte together, that he toke her as his Ditt caps

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captive, and the abode his presoner. In Parys appeared but smalle force, and in hir but littell resistence. So that in maner, these two younge persones, the one procuring to vanquesthe, and the other suffering to bee vanquesthed, Parys was cause of his fathers deather and wellayne of the infamic of her husbande, and they bothe of theyrowne deathes, loss to their realmes, & sclander to all the worlde. All this love caus seed one onely sight.

EMban great kyng Alexander would have geven battayle to the Amazones, the quene capitain of them no lest faire than stronge and vertuous, came to a river syde, and the space of an house eche of theym behelde other with their eies without speaking of any woode, and whan they retourned to their tenstes, the fiersenes was turned into swete wanton amozous woodes.

Mohan Pyrthe the fatthful defender of the Aarentines, and renoumed kyng of Epyzotes, was in Italy, he came to Paples, and he had not been there but one date, the same season there was a ladie in the same citie, named Bamas licice of a highe lignage, and greatly estes

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estemed in beautie: The very same date the was gotten with child, and shamed throughout all Italie, and was thruste out of the citie, and after the was deli-ucred of childe, the was saine, by one of

hit owne brethren.

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TAICo Cleopatra in the prouince of 1864 thynie, in the wood Sebin, made a good ly banket or folemne featte to marcus Anthonius bir louer. And though the mas not bery honefte, pet had the with bir right chafte women : and thus the banket endured a gret part of the night. and the wood beeping thicke, the young bamfels were not fo wily to hibe them. but the rounge men Romagnes founde them: fo that of. lr. doughters of the Senatours. lb, were gotten with childe as mong the thicke buthes : whiche thrug made a great sclaunder in the prople. and augmented the infamie of Cleopa= tre, and miniced the boneftee of marc Anthony.

Thus as I have thewed of a smalle noumbre, I coulde saie of many other. All men are not men, nor all women be not women. I saie it because I would it thus be said, let it touch them that it toucheth, and let them that can, buder-

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fandeme. There is fome fbyppeg, that are fo lyaht, that they will faile with a littell wynd: and there be fome mylles that will grynde with a lyttell water. A faie there be fome women fo bapttell that as a glaffe with a fyllop wil breke and will flip with a littell mpre. Shem me fauftyne, baue pou fuffered vour Doughter to fpeke but with hir bucles. and kept company but with hir colinge A faie in this cafe as muche wyleneffe hath the mother as the doughter to ren in perill. Dooe you not knowe, that the quicke free both not forbeare the wood be it wete or drie, but in likewife it con: fumeth the harde floanes? Doe you not knowe, that the bunger excelline caus feth beaftes to beuoure with their teeth the thing that was bred in their entrais les ? Doe pou not knowe, that the gods des made a lawe ouer all thynges : er: cepte on louers , because they mate not abide it: And doubtleffe it is rightwife. lie booen, that Rome condemneth not thele folilibe innocentes, because they have none understandyng. The goodes gene no pein to amozous people, because they are deprined fro reason : ye knowe. whan I was censure, there was a yong mo

moman that had a chylde by hir ofine father, and an other that had a child by hir fonne, and a niece by hir propre bn= cle : and there was fentence acuen on them , that the fathers boulde be cafte to the Lyons, and the chylozen buried quicke, and the mothers were brente in the camp of Mars. The matter was fo horrible to bere , that I mighte not en= bare to fee the curfed men. And I coms manded by my decrees, that none fold be fo bolde to fpeake in fuche a cafe any more. And if this cale were fearefull to men, then certeinly the Romain matros nes ought to live chaftely. Than if the frie of the father dooe chafe the doughs ter ,enflameth kynfefolke, and bournes tht bem felfe :pe may be likre, if he find after enther colon or faire lifter, the flas mes of his concupifcence will not leave to take holde on hir for any parentage. Af this riottoule fielibe will ober rea = fon , than it maie be , that your doughs ter maie fpeake liberally with hir coufins : but fith that paffion repugneth fo muche at reasou, I concell pou trust not to muche in hir brethren. You fee by ers perience, that the worme that is bredde in the tymbre, eateth the came tymbre: and

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and the mothes that are beed in the class thes, eateth the fame cloth. I faie that fomtime a man bringeth bp in bis bous fome perfon, that after taketh his lyfe from him. faultine take this for a mar. nyng that I baue faied for a warnyng. and thefe lafte woordes I geue pou for counsell. If you wyll keepe pour felfe from thought, and your doughter from perpli, alwaie let your doughter be ocs cupied with some good workes. Mban the handes are occupied with any good erercife, than the hearte is boy be from many poell and bayne thoughtes. Aut. en liabinelle doven in pouth breaketh Downe a loope of the defence of our life. but idelnelle, wherby our enuy entreth, is it, whiche openeth the gate to all bye ces. Fauftine will pou wite. Ilee daily the pardicion of the yong Romain dow abters. For as foone as they bee borne. thei prefume to be amorous: they as bue thoughtfull, with the rechelelnelle of the father, and wantonnelle of the mother, leave the jufte trauaple, and take buiufte idelnelle. Of poell mocion and outragious thoughtes the eics takelys cence without leave, the mynd altreth, and the will is burte: and finally thins arng

byng to be the white, that amozous men thote at, they remayne as a butte full of all vices. And in conclusion there is no thyng that moze techaceth the ball of the thought (in this place) than the had sette a worke therwith.

Mhat thought Marcus the empes rour toke for the mariage of his doughters, Lap. execut.



Han the good emperout warras, hauping a cleve binderstanding, and a que ete wit, toke tryght great hede of thinges that wer paste, prudently wairing thringes present, a thris

ges to come. Seeing that the pardicton of princes, lay all in will, totally gesuying them lette cyther to strange thinges, forgetting their owne, or els to enstend to their owne, nothing regarding strainge thinges. His heart was so as greable to him, that neither the highe businesses of them: nor for all the affaires of his house, be would not leve one ofthe myre unspec. I saie this, bicause this emperor Abarcus had foure dought ters

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ters, whole names were Lucylle, Both fena, Matrina and Domicia . All tefeme bled they? mother in excellent beautie. butther recembled not their father in honeftie and vertuoufenes. And though ther were in gouernaunce bnder thep: mapftreffes out of his prefence, pet he had them alwaies in memorie : and the elder they were the more flubre and thought he toke for theim : and whan thei came to complete age, be ftudied to fynd prouiliou for theim. It was a laus dable custome, that the doughters of the officers of the fenate, fhuld not mas ep without lycence, nor the emperours Doughters without the aduplement of the Cenate. Than it was fo, that one of the fated papucelles his doughters, bes ping of acge, and of will to bee marped. bit father fenng bir importunitee, to at complythe bir delyze, because he was fiche be fent for fauftine, that the wuld goe and commune in the Cenate . The which with al hir power the withstode. bycaule that fectetely fbe had treated for an other marpage for bir boughter. And openly the excused hyz felfe, fairing that hir doughter was to younge and tender of age : and as the goddes hadde geuen

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genen age fufficient to the father, fo bab not the boughter of peres. Mhan thems perour understode this, he called faus fline to his bedde fyde, where as he lay, and faid : Dyuers thringes are diffimus led in perticuler persons, theleft of them ts not to be fuffered in them that fould enfrane all other: The papace is neuer well obeyed, but pf he haue good cre-Dence amonge bis people . I faie this Faustine, bycaufe, you doe one thyng in fecrete, and fate an nother openly, lecre in faileth the credence of Co high a lady. and putteth inconvenience in the auctotitee of fo gret an empyze. If ye suppose mp good delpres be linifer in pour here for the welth of your owne chyloren: how buid we hope than in any of rour good workes for the chyldren of Arauns gers ? It feemeth to you better, to grue your Doughter to theim that demad his of the mother, and refuse theim that the father doth chufe. Certainely bycause pebe a woman, you deferue parbon: but in that you ar a mother, you augmente pour faut. Do pou not know, that maris ages are guided fome by fortune, and fome by bertues and wifedome ? Suche as demad the doughters of the fathers, beleue

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belene me, their eyes beene moze boon their owne propre vtilitee, than bopon the welth of an other. 3 knowe wel pou bipng foozth the chyldzen, but the gods 1) 1 Twyll mavy them, lith they have endems en theim with fo meruailous beautie. Dooe you not knowe, that the beaus tie of womenne fetteth fraungers on Defpre, and putteth negghbours in fufe pection, to great men it geueth force, to meane men enuie, to the parentes infas mie, and perpil to the persone felfe? Moith great pepneit is kept that is de. fired of many . Of trouth 3 farthebe. autie of women is nothing but a france for poell folke : and an erly waking for theym that be lyabte: where as of the Araunge Delpres lieth the renoument theym felfe. And I deny not but that a lyght perfon fercheth fooner a woman with a fapze face, than one of bonefie lie ung: But 3 Cate, that a woman, that is marted onely for bir beautie, many hope in bir age to haue a lozy life. Itis an infallible rule, that the that was ma rien for bir fairenelle, is hated for by? fomlenes. D what trauaple he offereth bym felfe buto, that margeth a fapie moman : 3t beboueth bym to fuffre bit pride.

W. Mich

pribe, for beautie and folie alwaie gos togither . Allo be muft luffre hir ervens ces. for foly in the bead, and beautie in the face been two wontmes, that ftette the life, and wasteth the goodes. Alfo: be mufte luffre bir tiottes, for a fapre moman will that none but the haue hrz commaundementes in the boule ? Allo he mufte fuffre bir nice mpnionnelle, foz euery fapze woman will palle bir hifein . plelure: allo be muft luffte hir prelumps cion, for euery faite woman will baue preeminence before al other. finally be that marieth with a faire woma, appas taileth bim to a tight great abuentute. and I mall tell pou wherfore. Surely Carthage was neuer fo enuironed with Scipione, as the house of a fayte mos man is with light perfons . D bnhappy boufbande, whan his fpirite is at refte. and the body Acpyng, than thefe tyght perfons will come about his hous, daps rng his body with telofy, caffyng they? cies to the windowes, fcalpng the wals les with ladders, or clymping ouer, fpns grng fwete fonges, plaiping on bruces instrumentes, watchpng at the gates. treating with baudes, bucouering the boule, and waiting at every corner there

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of. Al thefe thinges in cafe they thote at the pricke of the womans beautie, thep leave not to mote at the butte of the fos rowfull housebandes good name. And whether this be true or not, reporte me tomp felfe, that matied me with pour bautie : and lette theim- wite of my tes noumethat go fo about the citee . I faie muche, but truely I feele moze. Roman complaineth of the goddis for geurng hym a foule wife amonge his destenies. Mobyte Cyluer is not wrought but in blacke pitche: and the tendet tree is not conferred but by the hard rynde, I faie the man that marieth a foule wife leas deth a fure lyfe, let euery man choseas he lifteth: and I faie, a man that maris eth a faire wife, cafteth bis good name at halard, and putteth his life in perill. Al the infamy of our predecellors fode in one exercisping of dedes of armes: & now al the pastime of the Romain pous the is to ferue ladies: Mhan a woman is famed to be faire, than every man gos eth thyther, and taketh great pepue to ferue hir, & the woman woll be feene. I Cap fauftin, pou neuer faw a pong dam fel Roman greatly tenomed in beautie, but either in dede or in suspection there foloa

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folowed fome pli name of hir. Inthat litte that I haue red, I haue herd of Dis uers faire women, both of Brece, Italy Barthe, & Rome, and they be not put in remembrance, because they were fapre. but for the great perils and heup chans ces that by they? beauties fell in the morld. For in maner by reason of they? excellent beauties they were visited in they own landes, and by they infamp mamed through all the worlde. Mohan the realme of Carthage was flourplobying in tyches, and happy in armes, they ruled the commo welth by wrfe philosophers, and fufterned it by pricrete armes on the fee. Arminius the philosopher was as greatly estemed as mong them, as Bomer among the gres kes, or Cicero amonge the Romannes. he lyued in this worlde fyre score peres and, it . Of the whiche happy age. Irre. peres he ruled quietly as a baron moffe realible of mynd : and was as fraunge to women, as familier with his bokes. Than the fenate fepng be was fo bios ken with the common welth, and withs Drawen from all naturall recreacions. they delyzed hym with greatte infrance to bee marred, bycaufe that memore R II might

myght be had of so verfect a wyse man intyme to come; and the more importunate they were, the moze be relified. and faied. I will not bee maried : forpf. the be foule. I mall abhorre hir : if the berpche, I mufte luffre byz : pf the bee poore, I mufte maputepu bir : if the bee faire, 3 muft take hede to bir : if the be a Mem, I can not fuffre bir: and the leaft petitlence of al thefe, is fufficient to flea a.M. men. Mith fuch wordes this wife man excused bym selfe : and he in his age, by reason of his great Audye, lose And the Colitarines of bis bis frant. Ewete liberties conftrained bim to take company of a woman and the habby him a boughter, of whom discended the noble Amilcares of Carthage, compes titours of the Scipions of Rome, the whiche thewed no lette worthpuelle in Defence of Carthage, than ours were for tunate to augment Rome.

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Tell me Faustine, may not suche suls pection fall bypon your doughters, though their bertue succour in the peril and their honestie assure their persons. I will discour a secret thing to you. There is nothing, that can be so quickly committed, if a womanne bee enursoned

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conned with chaft kepers and feminine mamefaltnelle. Stedfaltly they delpze. and with gret leifure thei procure thefe thynges, and lightly may be atteigned. There is nothyng fo certaine, but that the wealth of an other is matter for the owne cupil . And fauftine pe anome. that the most houest momen, by our mas lice are mofte delpred. Cerreiquely their mamfalinelle and kepping clofe, been a = romes in defence of our honeftee. Me rede not that bloud richelle noz beautie of the buhappie matrone Lucrece mas the cause, that the was desired: But the clerenelle of bir vilage, the granitee of his person, the purenecte of his lyfe, the kepping of hir Celfe clofe in hir hous, the erercitee of hir tome, the credence as mong hir nepghboures, and the great renoume that the had among frauns gers, waked the foolithe Tarquine to committe with hir aduoutrie by force. Mobat thinke you? Moherof came this? 3 mail heme pou. Me that be pil, are lo pil, that as pil we ble the goodnelle of theim that be good. This is no faute to the ladies of Rome, but cather in the immortall goddis. Their cleane hones Rie accuseth our cruell malice. Faustine IR iii pou

you lay, your doughter is to pour to be maried. Dooe pou not knowe, that the good father ought to endoctrine bis fås nes from their pong age: and to prouine for his boughters whiles they be rong. Df a trouthe, if the fathers be fathers. and the mothers mothers: as Coone as the goddes haue geuen theim a dough ? ter, forthwith they ought to fir in their hertes a new remembrance, and not for geat it, tyll they have proupded their Doughter an housebande . The fathers ought not to tary for riches, wor the mos ther for high lignage, the better to mai rie them: fo what with the one and the other, the tyme palleth, and the doughs ters war aged: and than after this mas ner, they be to olde to be marred, and to abyde alone, they be maydens : and to ferue, they be womenne, they linein perne, the fathers in thought, thepas rentes in suspection, least they houlde be lofte. D what great Ladres haue T knowen, boughters of great fenatours, and not for faute of richeffe , nor of bers tues in their persons, but all onely for Backs of time, and driuping of one boute to another, fo that at laft fodein deathe came to the fathers, and no prouidence made

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mare for the doughters. So that in mas ner foine were coueted under the earthe after their death, and fome buried with forgetfulnelle: Epther 3 lpe, or 3 haue red in the lawe of the Rodians, where as it is written. Me commaund the fa= ther in maripng tenne fonnes, to tras uaile but one daie: but to mary one bers tuous doughter, let him trauaple tenne peres : pe and fuffre the water come to the mouth, fweate drops of bloud, tras uaile the stomake, disberite all his fous nes, lose his goodes, and aduenture his perfon. Thefe mordes in this law mere pitifull for the doughters, and not lelle greuous to the fonnes. Foz. r. fonnes by the lam of men are bound to discouer. to go ouer all the world but the doughs ter, by the good law ought not to go out of the house. I fate mozeouer, that as thynges bustable thret fallyng, so like= wife it chanfeth to youg damfels. whis the thinketh all their tyme loft, and fus perfluous buto the date of their maris age. Homer faith, it was the custom of ladies of Breece, to counte the peres of their life, not fro the time of their birth. but fro the time of their mariage. Es if one demanded of a Brecian bir age, the R titt mould

would answere. rr. peres, if it were.rr. peres fith the mas maried, thought mere.le. veres fith the mas borne. Affir: mpng after thei had a howfe to gouerne and to comaund, that day the beginneth to live . The melon after it is type, and abideth fill in the gardeyne, can not ef cape, but eyther rotteth, or els muft be gathered . A faie the mayben that taris eth long tyll the be maried , cannor ef. cape, either to be taken or infamed. will fate no moze. As foone as the gras ves berive, it behoueth that they be gas thered : fo it is necestarie, that the bos man that is come to perfite age, bemas vied and kept. And the father, that both this, casteth perill out of his house, and bringeth hym felfe out of thought, and contenteth well his doughter.

To fa lickenelle whereof the Emper cour died, of his age, and where he dred. Lap. rivir.

Increase the Emperour being olde, not onely by age, but by travaile and great pernes that he had taken and luffred in warres, In the rviii. pere of his emprie, and luft. pere of bis age,

age, and of the foudacion of ikome, bf.c. and.rl. as be was in Banonie now cals led Bungarie with his bofte, and Coms mode his fonne, at a citie called Mendes bone, lituate bpon a riuer, that had tiif. M. frie bowles, and beering in wenter. and the waters great, and veraie wete meather, he beyng in the fecides about the. rrr. Daie of Decembre: fodapnlie bpon a nighte as he wente with lanter: nes about his campe, there toke hom a lickenes or palleie in one of his armes. fo that he coulde not melde his fpeare. noz pet drawe his fwearde, noz putte on his owne clothes. Than this good Em, perour charged with yeares, and with no leffe thoughtes, and wenter increas fing with many great fnowes, and frea fping of the earth, there fell on bim an os ther maladie called Lytarge, the which put the Barbariens in great hardineffe. and his hoft in great heuinelle, his per fon in perill, and his frendes in great fulpect of his helth. There was doen to bim al therperience that could be found bymedicines, as unto great princes and lordes is accustomed. And all did hym no profite : by reason the maladie was greyous, and themperour charged with IR b peres

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peres, and the avie of the land was cons trarie to bym, and the tyme beloed him nothing : and also be was not well in a tended . And as men of worthip doe fet more by their honour than by their lys ues, and hab rather ore with honoure. than live diffonozed to affure their hos nour, thei aduenture euery houre thep: liues, and had leaver have one houre of honour, than a. C. peres of life: So thus this licke Emperour, cauled bymlelfto be borne all about his campe, and went to fee the fearmiffes, and would fleene in the feeldes: the which was not with out great perill of his lyfe, noz without great trauaile of his perfon. Thus ona Date the Emperour, beyng in a great fee uer and letten bloud, beard a great clas mour or novle in the feeld: made by his men that had brought bome gret quans titee of forage, and their enemies fet on theim, to refcue it : there was medlyng on bothe parties, the one to beare away and the other to defend: The Romains for hungre, did what thei culd, to beare it awate . And the Bungariens from whenfe it came, made reliftence: They medled so one with a nother, and their debate was so cruell, that there was Aarne.

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flapne five captaines of the Romannes! the moort of them was more woorthe. than al the forage that thei had wonne. And of the Bungariens were fo many Aayne, that all the forage that thei had lofte, was not Co muche woorthe . Let . teinly considering the cruelte that was there done, the profite that tame theres by, was very small to the Romains, so that there went but a fewe awaie with the forage, and of the Bungariens fes werwas left to make reliftence. Them. perour feeping the rll order, and that by the reason of his bloud lettring and fes uer, he was not prefent at that acte, he toke fuche a benineffe at his bert, wherby he fell into suche a traunce, that it was thought he had been deade: and fo be late three nyghtes and twoo dayes. that he could fee no light of the faie. noz Speake to any person. The heate of his sickenesse was great, and his pepnes greatter, be daanke muche and eate lis tell, he coulde not fleepe, his face was peolowe, and his mouthe blacke.

Somtyme be lifted by his epes, and ofs tentymes toigned his handes toge = ther: he fpake nothyng, and lighed many tymes. Bis throte was to drie, that

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he could not spitte: his eyes were verle some with sobbying and weeping. It was great compassion to see his death, and a great plague of his confusion to his howse, and also the very great lose of his warre. There durst no man loke byon hym, and sewer speake to hym. Danutius his Secretarie, someying at his heart, to see his masser so neere his death, on a nighte in the presence of dispers other that were there, he saied to hym.

The woordes of Panutius Secretasie to the Emperour at the houre of his death. Lap. rl.



Marcus my lozd, there is no toong that can be fill, noz any hearte suffer, noz eies distimule, noz witte that can permitte it. My bloud congeleth, and my

fynewes die, the stoanes openeth, and my sowle woulde passe facithe: the topuctes unioigne a fonder, and my spicites are troubled, because you take not the wyse and sage counsell, the whiche ye gaue to other that were symple,

I fee yoump lozde dpe, and I ought foz to be fore displeased therwith. The fo. rowe that I feele at my bette is, bome pou haue lyued lyke a wife perfon, and at this boure pou do like a fimple man. Tenne pere a knyght geueth meate to his horfe, to thentent that he wuld keve him from perill, and all that the wrie man Audieth for a longe feafon, ought tobe to palle his lyfe with honour, and to take his death with greatte bertue. Enght dere lozde, I demaunde of pou. what profitte is it to the mariner to know the carbe of the fee, and after to perifie in a tourment of tempelt? Mohat profit is it to a capitaine, to fpeke much of warre, and after knowe not howe to que battaple ! what profpteth it to a anyabt to have a good horse and to fall in the firete? What profeteth it one to teache an other the planne way, and bom fette to wander alpbe ! I Cape. what profptedit the force of your lyfe that you estemed to lyttell, many tymes feehyng pour Deathe? And at this pres fente howie, that you have founde beth, pou wepe, because it well take away your life ? Mohat thynges have I writen with mine owne hande, berng pout

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pour Secretary, deuiled by your brah and profounde bnderftandyng, tous chyng the froke of Death : what thyng mas it to fee the letter, that you fente Claudine boon the Death of hir houses band : Mobat wrote you to Anthygone. whan your Conne Merillimus bred! Moherein your bertue dydde consolate his beuineffe. what hygh thynges byd I write in the boke that you fent to the Senate in the vere of the greatte veffys lence : comfortyng theim after the great mortalitee palled : therein pou bybbe wewetheim, howelpttell men foulde fet be death, and what profite folometh therby . And I have feene and hard you blafon death in pour lyfe, and now you mepe, as though you Moulde lyuc here ftyl. Sith that the goddis commaunde it, and your age requireth it, and your Tykenes is the caufe, and nature permit teth it, and fortune consenteth to it, and is the fatall bestenie of bs all, than you muft nedes die . The trauails that come of necelitee, ought with a good courage to be abiden . For the couragious fces leth not lo fore the hard arokes, as the weake that falleth, or be bee foughten. with. you are but one ma, & not two: and PE

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pe oughte to haue one beath and not tmo. Therfore why wold re for one life have two deathes, enterryng the body. and Geerng the Spraite with Spates? After fo many perilles of longe lyfeto take a fure porte, wpll pe lyfte bp the failes, and entre agapne into the fmas lowe of the fee, for to engloutte pour In the fea you have chafed the bulte. and scaped his woodneste, and nowe pe refuse to entre into the parke, where you mate furely flea bym. you make af. faute with victorie of your life, and wil dye atterning the deathe. you have fought. Irii. yeres in the campe of mys ferp, a now you feare to entre into pour fepulche : pou baue got out of the bufs thes and thornes, wherin you were clos fed : and nowe at this houre you froms ble in the fatre wate: you have had in certain the domage of pour beth: & nom pe putte in doubte the profyte of your beath : you are entred into the campe of defining of the worlde: and now you wold tourne your backe, whait is tyme toput your handes to armes. Arti. pere you have fought agapuft fortune: and Rowe pou close pour epes, bycause foza tune wil Arike you. I fay it, bicaufe that mil=

willyngly you refuse this present beth. the whiche will caufe be, to have pour infe valled lufpect. Mbat do pou,brgb and mighty prince : wby wepe you like achpide and why frgh you, as one in Dispapze ? if you wepe bycause pe mall Die, why did you laugh so much in your lyfe tyme ! for of muche laughynain the life tyme, cometh muche wepyng at the death. will you do that you can not Doe, and not be contente with that pou may bo . The ground and paffute, that iscommon, you woulde topne to your omne, the renoume of the comon welch pou applyed to your owne heritage. Df a fubfidy oz lone, you wolde make pour perpetualityabt. I wpil Gewe rou mbo be dead. All be deade and mail die. And among all other you wolde allone lpe lpue. wpil pehaue that of the gods Des, that they be goddis for ? That is. because you are mortall, that thei make pou immortall. And you to haue that by privilege, which thet have by nature I that am but fymple, Demaunde one thrng of you my lozde, that are ancient and wife, whichers the greateft or leaft welth, to dre well or lyne pil ? To line well no man can attaine certainely, for bunger

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bungte, thirft, folitarineffe, perfecucion. pil fortune, fichenelles, and hilfauours. This can be called no life, but rather a beathe . If an auncient manne woulde make a hewe and boft of his lyfe, from the tyme of his bytthe, to the lairing in his graue, and the bodie to feme all that it bath fuffred by dolours, and the hearte to discouer all the Arobes of fo2= tune : I thinke, that the goddes would baue meruaple therof, and men would be abalmed therof, that the bodie could fuffre fo much, and the heart beare it. I holde the Brekes wifelt, whiche weepe whan their children are borne, and thef fing, whan an olde man dieth; but the Romannes lyng at the brithe of their children, and were whan they die olde. certainely to laughe at the deathe of theim, that Die olde, fith they Die to laugh: and to wepe at the brith of chil= dien. Lith thei ar boine to wepe, and that the lyfe abideth the sentence of vil. 020ueth well, that the death is good. Moill you, that I faie one veritee to pou ? I have alwates feene, that councell in the wyleft manne, foonest fagleth bym. Suche as would gouerne all thynges, by their opinions, of necessitee in some.

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or in the most parte, they door erre and faple. D marc mp dere lozde, wene pou that have caused to burie so many that fome Mould not butie pou in lykewife ? And as you have feene the ende of there Daies, fo other thall fee the end of rour peres. Cherfore me femeth, it were beta ter for you to die, and to go your waie, to atteigne so muche wealthe, than to eleape, and liue in muche mplerie. If pou feele Deathe . I baue no meruaile. fith poube a manne. But I meruarle. that you dooe not distimule it, fith you are difcrete. They that haue cleere bns Derftandpng, fele many thinges at their heart, that putteth them to pepne, whis che they theme not outwarde, for the prefumpcion of honour. Af all the pois fon that is in a beute bert, were fpzcode. abrode in the weake fleth by fmall greis nes, no walles houlde fuffple bs to rubbe, noz our naples to fcratche. for certeinlie the death is but a plaie, wher in the player, if he be apte, aduentureth but lyttell, to wonne muche: and they that plate, maie fee well , that this is a mylie plaie, and not a Gronge. And that alfo, as well they leefe, that have but a fmall carde, not fearing death, as thei. that

that with a great carde, loue long lyfe. Mohat thrug is death, but a trav booze mherin the tent is closed, in the whiche m is fold al the mifertes of our lyfee This the gods do change bs, fro an old filthy hous into a new. And what other thing is the fepulchze, but a caffel, wherin we te clofed againft thaffaultes of the life? of trouth you ought moze to couete, to take that you find at your beth, thathe burt of that you hat leave in pout life. A demaund of you, what it is that both you moft peine in leclyng of the life. If von peine pour felte, for Belie fabrice pour wife, becaule pou leue hit voa mes tie not your felf, for the is well thought on in IRome, for any pertil of pour lyfe. and affoone as the knoweth it, 3 am in certein the wil not wepe muche, though you go your way. Than you ought not to weve for leurng bir. Thele rong bas fels, maried to old men, haue euer their eies fixed in the deth of their hulbands. And wholly faften their hertes on bim. that thei thinke to marry with againe. Thei wepe with their eies, andlaugh in their heartes. And thinke not contrarie. though the be an emprelle, and can not find an other emperoz to be bir bufbad. SIL

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pet the will fond some other man. For if they be so determined, they will change their robes of lilke, for a goune of cloth. I dare well fap, thei moze defire a pong thepard than an old Emperour . If you care for pour chyldren, whom ye muste leave behinde you: I can not tell, why you hould dove fo. for if your death be Displefant to theim, muche moze disples Aleth theim, that you live fo long . It is great pepne to the childe, not to delite the beth of his father: for if he be poore it is for feare, how thet Mould be main: teigned: if he beriche, then because he hall be his herze. They fyng, and you wepe, you feare the wath, and wepe, bes cause you leave your life. Doe you not knowe, that after the night cometh the dewie moznyng : and after that cometh the bright fun: and after the fun cometh a darke cloude, and after again cometh fayze weather , and after that cometh hightnyng and thunder: and than agein clere apre: Allo A lap, that after infacie cometh childhode, than cometh pouth, and age after that, and fo at lafte come meth death, and after deathe fearefull hope of a fure life. Bir beleue me in one thyng. The beginning, the meane, and the

fili sportis

the ende euery man bath. Certeinlie, pt pou had been taken as the floure fro the herbe : if you had been cut grene fro the tree, pf pou bad been graffed in primes time:if you had beneaten in the lower = nelle of the byne: 3 meane, if in the firft pouth, whan life was at the fweteft. if beath had come & knocked at the gate. ve mould have had caufe to be forie: but as now the walles are weake, and redy to fall, and the floure withered, and the bearie putrified, the speare full of mole and can not drawe the knife oute of the meathe. Berein you have delired the world, as if you had never knowen the morld.lrif.pere pou baue been prisoner in the doungeon of the bodie: and nome whan the makies or grues muld be ta= ken from pou pou complaine: pou lozde would make newe of other newes. De that thinketh it not sufficiente to live leit. peres in this death, or to dre in this life be will not be content with. lr. 78. Caugufte the Emperour faid, that after that men bad liued. I. peares, they ought to die. oz els caufe them felf to be flain, bicaufe that buto that time, is the felicitee of man . De that liveth berond that time, palleth bis tyme in beuinelle.

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in greuous aches, wath of his children. and tolle of his goods, in importunitees of his children in lawe, buring of his frendes, lufteining procede, pairing of Dettes and other infinite trauailes: 60 that it were better with his eies closed to abide theim in his grave, than with his cies open, to abide theim in his lyfe Daies. Certeinly it is a fortune of al for: tunes, and he is tight printe with the goddis, that at fiftye peres, leaveth his life. For all the time that he liveth af a ter, is in decaiping and neuer byzight. but rolling, relyng, and redy to fall. o mark my dere lozd, do you not knowe. that by the same wate that life gooeth. commeth death? Itis.luit. pere that pe haue fought the one from the other. And Inhan pe went fro Rome, where as pou lefte pour boule, pe wente to Alliribe. where you left a great petitence: anow pou are retourned into Dungarie. Dooe pou not know, that as foone as you wer borne, to gouerne the earth, incontinent Death iffied out of his fevulchie, to find pour life: and if you baue honozed ams ballabours of the arange kynges, much more re ought to honour beath that cos meth fro the goddis. Mbat lord hippe

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can be loft in this life, but you hal fond greater in the deth. Are you not remems bred, whan Aulcan ing Conne in lawe Winker potfoned me, because be desired my goos Des moze then my life, how you, my lozd for love that you had to me, gaue me coa forte and counsell, for the death of mp forowful youth: and you faid to me, the goddis were cruell, in killing of theim that be young, and pitiefull, whan they burie theim that be olde. And also you faid to me. Comfort thy felf Banutius: for if thou didft liuc to die, nowe than thou dreft to live. Therfore right bigh and mightie prince, 3 lay to you, as you faied to me: and I councell pou, as you counsapled me, and that you gave me, I geue pou againe. finallie, of this reas ping, take the best in woorth, and let the teft abide.

Thowe the Emperour demaunded to have in waityng, all that the Secretarie had faied. Cap. rli.

Rd as of the contentung of the wil, oftentimes procedeth health and case of the bodie, themperoz was well fatisfied with the wordes of Sitt 19a =

Banutius, whiche be eloquently btte: red, and with profound counfell, bardis Ip and familiarely, and in due time, as a good freend . Breat compation it is to them that would die, whan it is themed them what thei ought to doe. For of the that be about the bed , some robbe hom of his money, some secue him wel, some hold the place to the his heire, fome gave for giftes, Come wepe for loling of him. some laugh for the gaines they have by his deth, and fo in this maner the poore pacient, haupng many, lokyng for their profite, bath no bodie to counsell bym. Me fe daily, that feruantes, whan they fee the gorng out of the candell of life. care not for the clenfying of their lordes byces . Zud thereof commeth, that as Sone as he is dead, Areight waie begins neth to ftynke. And fo 3 faie, that the ende of his lyfe, is the beginning of his infamie. All they that were there. as well the olde feruantes as the newe. belongeying to the emperour, capitains of warre, and other, were not a littell abathed of the fairing of panutius, and they all allowed his fairing, and faied, he was worthy to have the governance of the emprie. The good emperour, all the

the feafon that Banutius frake. Wente mith deepe lighes fro bis bert. And be: caufe be was fo fooze greued , be coulde not foorthwith geue him an aunswere: At the lafte be commaunded Banutius to geue him in writing, all that be bad faied, to the entent that be might ftudie theron. For he faid, it was no reason to forget thynges lo well faied. So all the reft of that night, the Secretarie occupis ed bym felfe, to put in writing the fame fairng: and the nert daie be delivered it to the emperour, whiche toke it, and to: ked theron all the date: and kept it fill in his handes, and often tymes redde theron. And the next night themperour lent for the Secretarie, and in open aus dience be faied, as foloweth.

The aunswere of the Emperour to Panutius. Lap, rlii.

Happie was the mylke, that thou fuckeds in Dacie, and the breade that thou didst eate at Rome, and the learning, that thou hads in Athesnes, and thy bringerng up in my house, for in my life, thou has wel served me, and at my death, thou has well couns sailed me. I commaunde Commodus

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### MARCYS

my fonne, to rewarde the for thy good feruice . And I prate the goddig, to ree compence the for thy councell . The res marde for Diuers Ceruices a man maie make : but the rewarde for good couns cell, all the goddis baue nede to do. The greattelt reward, that one freende maie Do to an other, is in a great and weighe tie matter, to fuccour him with good councel. All the trauaples of the world are weigtie, but the tranaile of beath is the weightieft: all be perillous, but that is mofte perillous : all been great . but this is the greatest : all thynges have an end at laft by beath, faufe only beth. whole end is but nowe, le that is but with death, is as he, that is licke of the Acepyng euill, hauping a quicke bibets fandping, and pet be knoweth no man: and many thynges berng offred to him, he can determine vpon none, pet againe I faie, he is a true and faithfull frend, that in suche time, wil geue good couns fel to his freend. All thei that herethis that I faie, will faie, that it is true. But I (weare, that no man can knowe it perfitely but be that is in case, that I am in, redie to ope. Arit, pere hath been the cours of my life, and now deth com: maundeth

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maundeth me, to clote mine eies, and to folome the course of death. aboreover. as thou knewelt not the infirmitte . fo thou approcheft not to the cure & belth. The dolour is not there . as thou hafte made befenliues . It is not the fictulainhere againft thou haft geuen cautere. itis not againfte optlacions . that thou baff geuen fpropes, it is not in the heps nes, that thou hafte geuen me incilion: Thou baft not well bealed the wounde. that thou haft fitched me. I faie , that thou muft enter further in me, to knome perfitely myne acceffe. The lighes that procede fro the bottome of my bert, can not bee underftanden with hearyng of theim: the goddes alonely knowe the thoughtes of the hert. Also divers thin = nes are in methat I knowe not of mp felfe, no more than that is without me. D Banutius, thou accufeft me that I feare deathe . To feare it greatly . 3 benie it : but & confeste to feare it ag a mannne. Df trouth , if 3 hould late. that I feare not beath , 3 muft benpe. that I am not made of fieme. Me fee. that the Dliphante feareth the Lyon. and the Beare feareth the Dliphante. and the Molfe feareth the Beare, and the

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the mere feareth the wolfe, and the rat the catte, and the catte the bogge, and the bogge the man, and all onely their feareis, that they dreede to bee Clayne. Than if thefe baute beaftes refule Deth. not fearping the fighting with furps puse sprites, nor the enioterna with the goddis: Howe muche rather ought me to feare the deathe? for we are in feare to be torne in pieces with the fue ties in their pepnes, or to be received in pleafure with the goddis. Therfore A fate, that the naturall feare of death. have ouercome with the bridell and lis bertees of reason . Thinkelt thou Ba; nutius, that I fee not my graffe wafted. and my grapes gathered, that my hous breaketh , and that I have nothing lefte, but the flocke of the grapes, the Capune of the fielibe, and but one onely blafte of all my life ? Thou feeft well, that by the tokens, the exercise is feene. And nettes be caste in the rivers, and in the parkes bulles ben chased. I say that the rumour of beath holdeth in lauetee the life that is in me, at this houre redy armed against death . I make battaple with death, at this house baragne and naked of life : and fo redie to enter into the

the fepulchie : at this houte I mall ens ter into the campe, where as I mail not be gozed with bulles, but thall be eaten mith mormes : and finallie, 3 fball que fro wbens 3 can not fice . Thus 3 hope abidring math. And this 3 faie, becaufe thou halt knowe, that I knowe it, and that thou malt fele, that I fele. And to the intente thou live unbequiled. I will tell thee a fecrete . The noueltees that thou hafte feene in me, as in abborryng of meat, bireupng of Repe, liuing alone. merines of copany, drowning in stabes and paftyme in weepyng . Thou mayeft well thynke, what tourment oughte to be in the sea of my bert, whe such trems blynges and mocions of earth and ray= nes are fet in the erth of my body, Shal Thew the, wherfore my body is in this thought, and my bert in suche troubles The cause why I suffre deathe so gres uoulie, is that I leave my fonne com = mode in this lyfe, in a perillous age for hom, and suspectous for the empire. By the floures the fruites are knowen, and the bines in burgenyng, by the colt the borfe is knowen, whether be mall bee meke oz Aubbozn foz labour oz cartage: and in the youth, the youg man is knomen

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men : and by the littell that I fee in my life by my fonne Comode, 3 feare me. tt will bce leffe after my Death. Thou knowelt not why I facethus. And I faie it not without caufe: for my fonne Commode is berie pong, and yet rouns ger in witte . Ibe is of an pil inclinacis on, but he be forced : he gouerneth him felfe by his owne witte and bnderffans byng, as though he were a manne of erperience: he knoweth but litell and car reth for nothing. Of the time palled be bath no knowledge : all onely be oci cupieth bym felf with the time prefent. Finallie, by that I fee with myne eyes. and thinke in my hette, I feare me the person of my sonne shalbe in perill, and the memorie of his fathers howfe pe. rifche. Faustine his mother hath for fered him so delicately: and by a hard fony groud he hath a great waie to go. De entreth as now alone into the path of youth withoute anie gupde. I feare me he hall goe oute of the right wate. and wander in the builbes and thomes of vyces. D Panutius, bearken what 3 faie. 3 faie it not withoute teares. thou feelt that my fon remanneth riche, young, and at libertee. In pchelle pouthe Colita+

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folitarines, and libertee been. litt. peffelences, that enpoylone the prince, and make the common wealthe: it deaeth them that be alive, and infameth them that be dead. Beleve me one thyng, dievers graces are requilite to lusteine dievers vertues. With the fairest women the brothell howses are peopled, the most e villarnes are made rustiens: the most e hardie are robbers in wooddes: the quickest of budersanding off prove fooles: and the most subtil become thesues. I saie, that suche as are cloathed with divers graces of nature, lacke the furres of acquired vertues.

TWe mate saie, thei hold in their handes a knyfe, wherewith they firthe and burt them selues: fire on their hulders, wherewith they been: and a coed about their necke, wherewith they hange: baggers at their stomacke, wherewith they are slayne: thomes at their fecte, wherewith they are slayne: thomes at their fecte, wherewith they are pricked: a stonic wate afore their eies, where theis stoms ble, and stombling fall, and falling thei lese their life, and win death. The great trees of who we have fruite in winter, and shadow in somer, first be plated the rotes fast in the entrailes of the erth, or

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ener their wavering boughes ar abuen: tured in the wynde . Marke Banutius marke well. The manne that from his 20 pouth hath let befoze hpin the feare of the goddes, and the chame of menne is habited in bertues, and be that accoma panieth with theim that be vertuoule. mainteigneth trouth to euery man, and lyueth withoute preindice of anie man. Malicious fortune mate Comtime cleue the barke of the wealth of fuche atree. worther the flowie in his pouth, breake the leaves of his favoure, gather the fruicte of his trauaple, breake downea bough of his offices, and bowe downe the beight of his counsell: pet for al the Arokes that the wrnde can frike it can not be plucked by by the rote. Certeinly the Conne that the father hath indued with graces, and the fon appliping bym in bices, oughte not to be borne in this worlde : and if be be borne, to be buried quicke. for the fathers (weate by daie. and watche by nighte, to leave honour to their children, whiche the fathers bre of the goddes with lighes, and the mothers delinered of them with perne. and barng theim op with trauaple: and the child proueth fo, that he geneth gree uous

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well. Than sith I chaunge this werte life and compaignte of menne, for the swereness of the goddis, and the doubtes of fortune for this sure life, a great and continual feare for perpetuall peace, and this yl and naughtic corrupt lyse, for good renoume and glorie, I thinke verille this shoulde be none yll

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The is nowe three score and two peres such the earth hath susteined and fedde the earth of my bodie: It is nowe tyme that thearth knowlage me for his some, and I will also take his for my mother. Werelie it is a pitieful mother, that will now take me into his entrailes for every sith that I have so long space troden his voder my fete. And yet though that I were as I am, for to be as she is, I am in certeigne that the would kepe me sucer among his wormes, than knome as mong the Senatours.

Cand all thougheit bee pernefull to you, if it please the goddisto have it thus, no manne can excuse nor scape it. I wild be right well eased, if this web were broken, and my possession taken in the Sepulchie. Than should I have the sixthe thrug propre of myne owne.

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and perpetual without any feare of les frnatherof. All thynges moztall, that mortali folkes have, and the enupe of them that be eurous may be broken. ercept the beath and the lepulchie, the which are printleged from enraged bon gre of enup. I fe pou well, fbedyng te res from your eyes, and reple heaup fis ghes from the depenes of your bertes. Mopli penot that 3 shuld despre death. fith the philicions geue me but three boures of lyfe ? and there are conteined in me.iii. On peres of peines, the length whereof is a circuifme of Death . And all though our Debplitee be meake, vet for al that our bonour is fo felible that at the houre of death the more that the bones bischargeth them of the fich the moze is the bert charged with thoughs tes . In maner that whan the finemes butte theim from the bones of thebos by, than newely they tre agarne a fore knotte to the bert . Row let us leave fpeaking of that that toucheth particus larly my felfe, and fpeake we in genes rall of it, that is convenient to a youngs prince, and to you that are his tutours and maifters.

Treschere my sonne Comodus onely prince

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mince and hepre abidyng for the bery tage of the empire: nepther for berng good, that be meriteth preife, nor for be png pll, reprefe . For he hath taken his naturalitee of the goddis, and bie nuts ture amonge pou. Diuers tymes what he mas a chylo, re toke bym in your ats mes, to thentent that now he is a man, re fould fet him in your hertes. Tathers to be bath taken you for his maifters. and now at this tyme, be mufte repute you as his fathers: and whiles 3 lys ned re held hym for your prince in nos timpng hym, foz pour emperour in fers upng hym, and as your parente in hels pring hym, and as your fon in teachyna hrm, Bitherto pe only held him charge as father, mother, and mapffers : The is nowe as a new hippe put this date in to the ryght fea, fletyng to the bottoms lesse swalow, where as the sayles of prosperitee will make bym fal, and the tockes of bubappynesse wyll drowne bpm . Than amonge fo many bnportus nate wyndes and buffable waters, ther is great necellitee of good ozes . Surely I am bery fozie for the empire, and bane great compassion of this younge prince, and fuche as woulde bis welth. mail



wall more bewarte his tree than my Death. For fcapyng fro the fca. I fce mp felfe at a good fure post, and upon main lande, and leave bim the Imeat and tras uaple. For as pet he knoweth not how to aduenture to fatle on the fea : not pet knowerb not whether be mal abide the age of my long experience, noz whether be mal be a reasonable emperour or no. But what hall fozowfull Rome dooe, whan it hath nouriffed a good prince. and that fatal bestinies, maketh an end of hom? Da that by enuie of theim that be pll. he is Capne? or the crueltee of the goddis taketh him awate: oz that the bodie by his owne propre handes bee tifte bp in fuche wife, that in the expe: riment of princes, all the life tyme pars teth in bemailing of the routh of rong princes, and the granitee of their auns cient princes palled. D pf thele princes beleued at the beginnyng of their Em : pyze, other byinges that ar fapled in the moride, howe they be taughte whan it is fo importable for one manne with out charge to rule fo many realmes, and he dooring nothping but take their goos Des, tobbe hym of his renoume, banich their persons fro bym, and be to ende bis

# AVRELIVSA

his lyfe, and his lubiectes audmente their foromes : and fith he is but one. he can booe no mote than one . though binetic hope that he booth for all. Regard in what miladuenture a printe liucth, whan the leaft billaine in Ftalte thinketh, that all onely for hym, and on him alone, the prince fetteth bis eres. And lith the worlde is fo chaungeable. and the people fo buruly, the bate that a prince is crowned and eralted with a fcepter royall, the fame day be fubmit= teth his goodes to the couctous, and al bis effate to the Ceblance of other. Thus than in this the goddis wewe their pos wer. For all the understandpuges are tacked to one free will. The feempng of all thei condempne, and alome but one. Thei geue the bominacion to one, and the fubiectio to many. To one thei geue the chastisement of all, and not al to the chastisement of one. For the taste of mas nie, thei geue meate but to one: the fas nour wherofis [wete to fome, and foure to other : to fome remaineth the boane. and to some the flethe, at the least some be drowned and other be hyndred, and at the end all baue an end. I would de= UI maund

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maunde of you, that be moste familiar. what is the crowne of themprie or the fceptre of golde, or the colour of veries or precious froncs, or rubes of Alexans Der oz vellell of Cozinthe, oz chariottes of triumph, or what offices of Confules or dictatours are defired in chaunge of thepz reft for it is certaine, thei can not attain to the one, without lefyng of the other . And this is the cause that there be pl mariners, a to bardy pilottes, for ther dee fro the fee to the lande, and fro the lande to the fee. One thyng I will Lap, that is against my selfe: every man hateth warre, and no man feketh for peace. All forow for one that is ans gred, and none is content to appeace, all woulde commaunde, but none will bee commaunded . This bath beenin the worlde palled, and now at this pres fent tyme men be so lyght, that they tas ther chose to commaunde with peryll, than to obep with reft. Sepng that my Daies are diminished, and my Cycknelle augmented, fuspectyng than that 9 fc now, whan I retourned frothe warte of Sicill, 3 determined to make mp to Stamente, the whiche pe maie fee here: Dpen and beholde it, and thereby re mall

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that fee bow I leave you to be maifters of my fonne, pet in loue and fidelitee pe be together all as one . Breat perill the prince is in, and the common wealth in an yll aduenture, where as be many in= tencions among the gouernours . Cers tainle the princes are glorious, and the people well fortunate, and the Senate happie, whan all agree in one counfell, and that the counfayllers be auncient. and many of them, and all their intencions agree byon one thyng. Whan this mas in IRome it was feared and brende of tyzauntes, hauping their consultacts ons approued with.tit. C. barons. And though their reasons were diverse, pet their wylles and intentes were all one for the comon welth. I defire and cons ince you by the goddis, that pe be al fredes in convertacion, and confourmable in counfeil. All the weake Debilitees in. a prince maie be Cuffred, except pl couns fell: and al defautes of counfellers are tollerable, except enuie and yze. Mohan the frettyng wourme called a moth entereth among theim, it causeth perfil in inflice, diffonout to the prince, fclander in the commons, and parcialitee in the superiours, The counsaplour that hath TH III big

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# MARCVS his mynde ouercome with yze, and his

hert occupied with enuy, and his more Des outracious to a good man. It is res

Con that he tole the fauour of the gobe Dis. his prinitie with the prince, and the credence of the people, for be prefumeth to offende the goddis with vil intencis on to ferne the prince with pli counfell. and to offende the commen welth with his ambicion. D how ignozant arthele princis, that take bede of fuche berbes and benims that might poplou themin they meates, and care not for the pops fon that they of they? priny countable Doe geue theim ! Doubtlelle thereis no compartion, for the berbes and poilons can be ayuen but on one baie:but the be npm of yl counfel is geuen euerp houre. The sent denym is defended by the horne of an bnicome, by triacle, and otherwifeby 8:8: 16 por bomites: but the poplon of pil counsell hath no remedy, and lette befenfines. Andfinally I faie, that the benym gps uen by an ennemp can but dee one em peroue in Rome, but the poplon geuen by bym that is most paup to cuill coun fell, fleeth the emperour, and diffroieth the cummon welth . And where as eue. TP bertuous papace fetteth moze by pers petuall

# AVRELIVS:

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petuall renoume, than this fallible life? pe being gouernours of the empire, and mapfters to my fonne, they that owe him pil will , have not fo muche pomer ouer his lpfe, as pe haue bpon his re a noume. Therefore pf be be awaked by his enemies fraungers, muche rather he ought to be awaked among his bos mefticall freendes. One thyng 3 com : maunde as to my fcruantes , and 3 des fire you as my freendes, that ye thewe not pour lelfe lo printe opentie, as pe be in fecrete, to the entent that fome feeme not as naturall fonnes, and other as bired feruauntes. De that is bertuoufe. pughte to have great regard to the pros fite of his lord fecretely, and to be mehe of convertacion with everte man opens lie.els his printtee wil not long indure. and the hate of the prince with the peos ple will increace . Oftentymes I haue redde of our predecellours, and I baue feen it in the prefent Romaines, whan many hold with one, that one holdeth but littell with diuerle, and lelle with many, the whiche keepeth their wila les as farre of, as the perfons be niab. And lith the plnede of the tyme, and bultablenelle of fortune neuer leaueth TH titt anp

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# MARCVS

any thyng in one cale, but all is agin maner of a dreame, the mofte fure pur chafe is toffee fro perill, for than whan the princes have palled their pleatures intermedled in trauailes, thei ferche for many, and find not one. Therof cometh that one prefente, for feare will with Drame bym, and an other out of fauout and absente, will not come . 3 will thewe you one thrug, the whiche rou Mall alwaie put in my fonnes memonis They that in our trauailes have beters mined of a long feafon to applie theim. me oughte to winne their good willes. The wylie labouter in one pere labour reth to geat comes togither, and in an other yere be loweth and gathereth. Be not to prefumptuous, for the prefumpt on of an ancient prince, fordoeth the aus ctozitee of the youge prince: pet for all this, dispaire noz rebuke him not to mu che: for the lacke of maners in the flate of a lorde ingendreth bulbamefaftnelle in him, and bolonelle to the feruaunt. 3 haue left in my testament the prince Co: modus for your fonne, and you for his fathers . But I will and commaunde that every manne knowlage hym to be ebetr lozd, and to be at his commaundes ment.

Sib Bole and

ment. And pe my other feruauntes and subjectes to be in his obedience, and in all his high bulinelles to be well qui = bed as his freendes and louers . Auftice ought to be feene to, by toyle oratours. according to the opinion of you that be bis gouernours, And alwaie the des terminacion to be dooen by the prince. whiche is lorde of all. One counfell I well geue pou ( and if you fynde it vil. blame me afore the goddis) whereby the Empre of my fonne fail be fable and permanent in IRome, and pour prinitee fure in his howle, if your counselles be moned by reason, and his will ruled by your counfelles. I defire fore that pe be not couetous : and therfore I haue ges uen pou diuers giftes and thanckes in my lyfe, to take couetouinelle from you afore my beath. It were a montruous thrng and verie dredfull that fuche as oughte to refraphe couetife fto fraun= gers, to have their owne handes open for their owne proper lucres. The ver= tuous priniemen ought not to do all the pll that they mate, noz to defire all that thei maie atteigne buto, to the entente that the prince geue them so muche goo: des for the profite of their howses, as व ध perne

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pepne and enuie of the people to their perfonnes . And as in meane fppppes men fcape belt in a mean fea fonce than in great carrackes in the maues of the toing and impiteous leas : in likewife fuch as be in meane effate among them that be but meanly enuious . live more furely than fuch as ar let in bigb effatt and priuitie beyng riche to be pallionen among enemies, that difdeinfully woll put theim bnber . It is a notable rult among toyle menne, and an infallible experience among theim that be good. and I thinke that by herping therof, the pil thall knowelage it : The glozie of one among great menne maketh ftrite. fuspection in theim that be egall, and enuie among theim that be meane. One thrng, that thei that gouerne wel, ought to haue, is liberalitee. The lefte pe be couetoule, the more re chall be it berall. for with the tage of couetous nelle, the right of Juftice is miniched. It is long tyme fith I betermined to geue you the gouernyng of the Empire, and the nourtiforng of my fonne. End to have provided to have geuen pou largely of my goodes, to put the coues trug of other mennes goodes from you

I marrant you one thyna: if couetout nes be amoa you, and be enuied of pour peighbours , pou fall live in pepue. and your heartes thall be perned with other mens bulinelles, and pour mpus Des Gall be euer in fufpecte. Than Gall pe folowe the Juftice of other , where as re mail fee pour owne propre welth. Dne councell finallie 3 will geue pou. whiche I haue taken alwaie mp Celfe. Rever comit pour bonours to the mils bappes of fortune: nor neuer offer pour felfe to peril with hope of remedie. for fulpecious fortune kepeth almaies bir gates wide open for perill, and hir malles been high, and bir wickets narowe to find any remedie. And because I fele my feif foze trauailed , 3 prate pou futs fer me to reft a littell.

Powe the emperour at the houre of his death, sent for his fonne, and declared to hym, who huld gos uerne the empire. La. rliff

Thus a great parte of the nyghte passed, and the date beganne to breake: and the life of this good emperour beganne faste to drawe to an end:

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# MARCYS

ende: pet foz all that be lefte not the tea membrance of fuche thynges as fould be ozdered after bis death. There mere that time in the warre with him diners right excellent men Senators of IRome: and in all thynges he thewed hym felfe right wife, and specially he wold never have any viciouse person in his howse. De had euer in his compaignte. 1. gens tilmen knichtes, and in eche of them he might have put truft to gouerne Bome. Dfrentymes this good emperour wolh Cap, that princes lived more furely with the gatheryng to theim men of good lis upng and conversacion, than with treas fure of moneie fluffed in their cheaftes. Unhappieis the prince, that effeemeth him felfe happie to haue his coffers ful of treasure, and his counsell full of men of pil liupng . Thefe malicious and pil men make princes poore : and a perfecte man fuffifeth to make a wholle realme riche. Surely this emperout faid well. For we doe fee daille, that what the fas ther hath gotten in fiftie percs the fone Tofeth in halfe a pere. Than chofpngas mong many a fewe, and of fewe to take the beft, this emperour appointted oute bi. notable barons : Thie of them tobe maia

maiffers of his Con, and. iti. to be gouets nours of the empre. One was called Bartinar, which after was emperour. an other was called Dompeiano, bulband to his doughter, as fure in couns fell, as he was aged in peres: The. tit. Bneo Batrocle of the auncient focke of the Bompeies, whiche was no lelle cleane in his liupng than his beres wer white: The . itii . was called Andrifco. which in goodlines of his gesture, bighs nes of bodye, vertue of courage, and mpledome in confcience none masegal to bym in Lome: The. v. was named Bononius, whiche at that tyme was confute, and in the ancient lawes very erpett : The last was called Juan Was tius, the good, and he was called the good, bicaufe that in. Ir. pere neuer man fawe hym do any yll workes, nor harde hym speake any ydell woorde, nor do a= ny thyng but it was profytable to the common welth. Though in case they were all egall in gouernyng : pet & faie these laste thre were principall. For Aus an Marius perticularly was left to bee thefe capitaine of the army, and to him was delivered all the treasure, and the testamente was putte into his bandes: and

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and with fore wepping the emperout tes commended to bim the prince bis fonne. Than whan the pein of bis lickneffe ens creafed, and that he loked for the home of his beath, be commaunded to awake his fonne Comodus, whiche withoute any care was faft a fleepe, and whan he was brought into the prefence of his fa. ther, it was great pitie to fce the even of the olde emperour fore Discoulouren with wepping, and the cies of the fonne almost closed with Geapping : the fonne mas waking with small thought, and the father coulde not Cleepe for greatte thought and pepne. Ind whan he was in his prefence, feeping the litel care that the fonne toke for the deathe of his fas ther, and confidering the great defrie of the father for the good life of his fon. it moued to pitie the heartes of all the great lordes that were there, no leffe to leave the compaignie of the good olde man, than the annotance of the Dealyng of the poung prince. Than the Empes rour fated to bis some these woordes.

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Mhat the Emperour faied to his sonne at the houre of his deathe.

Lapitulo. rlv.

Ato thy maifters and my gouers nouts 3 baue Wewed bome thep mall countable thee : and nome my fonne at this houre, I fale to thee. howether (though they be but a feme) all for thee alone thall gouerne : and it is not to bee taken in fmall eftimacion. The mofte eafteft thrng in the worlde is to geue counsaple to an other: and the mofte hardelt and highelt thrng is. a manne to take it for bym felfe. There is none fo Comple a manne, but be mate seue good countaple, though there bee no nede. And there is none fo wife, that mpli refuse counsell in tyme of necessis tee. I fee one thyng, that all take couns farle for all, and at the lafte take it for brin felfe . Sonne I thinke, accordping to my beuie fatail definies, and thrue pll customes, that one thrng mall not profite thee, that is, if the littell good # nelle that thou halt doen was for feare of me in my lyfe, that thou wylte dooe leffe , whan thou hafte forgotten mp death. I door moze nowe for to fatiffie mp

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mp refree and the comon welth, than for the hope that I have of the amend. ment ofthy lyfe. There is not a worfe complainte, than that a man holdeth of hom fette. If thoump fonne beoth. Rome well complayne to the goddis. that they have genen the fo pil inclina, cions: They woll complaine of faus fine thy mother, that bath brought the up so wantonly : and they wol complaine on thy felfe, that thou docf not refraine the from vices : and they fall not complaine of thyne old father, that bath geuen the fo many good counfels. 3 am in certaine, thou haft not fo great Doloumto fee the ende of this night, and the ende of my lyfe, as thou half pleas fure toffee the date that thou halte be Emperour, and I have no meruaple: for where as feulualitee reigneth, reas fon is put alpde. Dyuers thynges are, beleued, because they are not knowen certapnely. D how many thynges of trouth ben there, that if they were kno. wen truely, they foulde be left. we ben to doubtful in euery thyng, and go about our bufineffis fo variably and inconstantly, that sometyme out spitis tes breake the purpole, and an other tyme

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tyme they rydde bs out of trouble noz binderance. I faie, we be fo fwift to bo pil, that fomtime we leefe by a carde of the mofte, and to doe well we be fo bul. that we leefe a carde of the leaft: and at the laft, we do nothping but leefe. Sone a will aduertife the by wordes, that I have knowen in lrit. peres by longeers verience : and fith thou arte mp fonne and rounge, it is reason that thou bes leve hym that is thy olde father. As we princes are regarde of all men, and re= garde all men, and are regarded of all other, this date thou doeft inherite the Amprae of the worlde, and the court of Rome. I knowe well there be pnow in the court of princes, that know nothing what is to make theim felfe of morthinelle, and to mainteine them felf among fo many trumperies as ar treated in the houses of princes. I let the to wit, that in the courte is aunciente parcialitees. prefente dyllencions, fearefull buders fandpuges , euidente witnelles , en= traples of ferpentes, tongues of Scozpions, many detractours, and few that feeke peace: and where as all menne houlde bearken to the common vorce. euerie man fearcheth his owne profite. Auerp

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Euery man theweth a good pretece, and all are occupied in pll workes: In fuche tople, that some by auarice leefe their good fame, and fome prodigallie fpend and waste all their gooddes. What Mould I faic moze ! In the courte eue: tie daie the Lordes chaunge and alter the lawes, awake Atrifes, and reple noples, abate noblenede, exalte the bn: woorthie, banishe innocentes, and hos nour theues , loue flatterers , and dpf: prayle theim the whiche be vertuoule, they imbrace delites, and treadevertue buder their feete : thei weepe for theim that be yll, and laugh to Coone theim that be good, and finallie they take all lightnelle for their mother, and vertue for their Reppemother. And my fonne 3 fate more buto the. The court, the whis che thou halt enherite this date, is no: thing but a Goppe with wares, and a house of vacabundes, wherein some sell vile and corrupt thynges, and other bye lies, some have credence, and some have renoume, some have goodes, and some have liupng, and altogither is but loffe of tyme: and that worfte of all is, they will not beleue the popson thereof, tyll it be at their heartes, they are fo toos listhe

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liste and flurdie. Rome hath berie hpe mailes, and the bertues is berate lowe : Rome baunteth it felfe to bee berp fronge in numbre of inhabitaun = tes, and afterwarde Rome Mail wepe that there is more people than vertue. and vices are not accompted . In a mos neth a man might recken all the fones of the promode edifices, but in a. 718. pe= tes he might not comprise the malices of his yll customes. Is sweare to thee by the immortall goddes, that in three veres A repaired all that was decayed in Rome, and in thirtie pere I could not refoutm one quarter therof to good liurng. Bood fonne beleue me, the great tities full of good inhabitauntes ought to be prapled, and not the great edifis ces. Dute predecellours haue triums phed on Araungers as weake and feble: and nowe they maie triumph on be al= lo, as menne that be moze vanguismed with vices, than any of the other. By the mightinelle & prowelles of our pre = decessours, we that be now, are greatly bonoured and exalted: and by the small estimacion of vs, that he nowe, they that come after bs, Mall be greatile a= hamed. Dfa verie trouth it is a great rii wame

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mame to faie, and leffe infamle to booe. that the goodnesse and trauaplie of the auncientes hould nowe be tourned and converted to folies and prefumpcion. My Conne loke well on thy felfe, that the repne of thy pouthe, and libertce of the Empre, cause the not to committe vice. De is not called onely free thatis free borne, but he that dieth within the fame. D bow well are the flaues boine, that after their death are free by their goodnelle, and howe many haue dred sclaves by their noughtineste, that wer borne free. There is freedom where no: blenesse abydeth. The prowesse of thy person hall geve thee more hardynesse and libertee, than the auctoritce of the empire. It is a generall rule, that every vertuous man of necedites is to be bols Den hardie: and euery vicious ma of nes cellitee is to be reputed a coward. Row boldely they be chastised that be noted with any vice, and coldly they be chas filed, that deferue chaftlemente . Let the prince be in certain, that the love of his people, and the libertee of his office, hath not wherewith to ppholde hymin arms fpred abrade on the erth, without the diners vertues affebled in his plon; TCeta

Thecteinly Detautus Cafat lubdueb mo nacions by the renoume of his ber= tues , than dyd Baius his bucle with his armie of many men, All the worlde tope of a bertuous Prince, and it fee meth, that all the world rifeth againfte a vicious prince. Mertue is a frong cas stell; and can never be wonne: it is a ris uer where nedeth no rowping, a lea that moueth not, a frze that quencheth not, atteafure that neuer hath end, an army neuer ouercome, a burdepne that neuer werieth, a Sprethat neuer retourneth, a figne that neuer deceiveth, a plain way that never faileth, a Cyzope that healeth foorthwith: and a renoume that neuer perifieth. D my sonne, if thou knewelt what thyngit is to be good, and what aman thou huldeft be, if thou wer ber= tuous, thou Mouldest doe service to the goddis, good renoume to thy felf. plea = fure to thy freendes, and engender loue of frangers, and finally all the worlde bould feare and love thee.

TI remember that in the booke of yeares of the battail of Tarentine, I fond, that the renomed Prirhus kyng of the Epprothiens, bare in a rynge graven these woordes; To a vertuous man is

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but a finall reward, to be load of all the earth: and it is but a fmal chafticement totakea bicious mans lyfe from bim. Truely it was a worthte fentence of fuche a prince. what thing is it, be it ne: uer fo difficile, begunne by a vertuouse man, but there is hope to have a good end therof: Sothely I have feene in Dis ners parties of mineempire, divers men berie barke of good fame, berie lowe in goodes, and unknowen of their krune and bloud : budertake fo great thinges. that to my feeming, it was a fearefull audacitee to begin. And pet by the wins ges of vertue all onelie they have had good renoume at the lafte. By theim: mortall goddis, and as the good Jupis ter bayng me in his mancion, and fas blisse thee, in all that is mine, There iver once.a gardiner and a potter dwell Ipug in Rome, which only by their vers tues caufed to put tenne bictous Senas tours out of the Senate, and the fufte occasion was, for making a bedge of thorne, and a potte, for the workemans thip and labour wheref, the Senatours would not paie theim. I tell it theemy Conne, because that vice maketh a bold person thoughtfull, and bertue causeth bym

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him, that is in thought to take strength and boldnesse. I was well ware of two thynges in my life, not to pleade a gainst the clevenes of insice, nor to take parte against a vertuous person: for with vertue god susteineth vs, and with Justice the people are well governed and ruled.

Cofother moze particular couns failles, genen by the Empes rour to his fonne. Lap. rivi.

Dw to come to thruges more particuler . Seepng Conne. that thou art youg, and that Mnature can not deny the. And as in all difficile thyuges, tipe counfell is necestarie, no leste to coforte the state of our liupng, we belire fome recreacts ons . for thy pouth , I leaue thee with great lozdes children, with whom thou maiest passe the time: And to teache the I leave olde Romains, that have nous rished the, and served me, of who thou halt take counsel. The invencion of interludes, of Theatres, to fische in pons des, to bunte wilde beaftes, to courfein rtut

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the feeldes, to hauke for byrdes, and to erercife dedes of armes, at the thynges that thy pouthe delyzeth . And youthe with youth ought to kepe companie, in Dorng the fame . But behold my fonne. that in ordering of armies, to applie the warres, to purfue victozies, to ac= cepte truce, to confirme peace, to reile trybutes, to make lawes, to promote fome, and difmile other, to chaftife the pil, and recompence the good : In all thefe thruges, that be fo chargeable, thei that be of clere mynde, redy broken and tranafled of their bodies, & white heared, ought to be taken to counsaple the. And fith thou art younge and luftie of bodie, reiopce and sporte with theim that be youge : and whan thou art Em: perour, than touchyng thy fectete affai: res, take counsell of theim that be olde. Beware my Conne of all extremitees, For as yll maie the prince be, buder the colour of gravitee, to be ruled by the auncient perfons, as bnder the colour of pastyme, to keepe compaignie with pounge folkes . It is no generall tule, that all pounge persons mall alwates be younge and lighte, nor that all olde personnes houlde be alwayes wyle. I

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Nam fure of one thyng, that if the yong man be borne with folie, the olde man liueth and dreth with couetife. Ther = fore my foune beware, be not extreme in extremitees. For the young people will corrupte the with their lightnelle, and olde folkes will deprive thy mind with their couetoufnelle. Mobat thrng can be more monstruouse, than a Prince that commaundeth euerie manne, to be com= maunded of one ? Sootblie the gouer= nong of diverle, can not be gouerned well by the opinion of one alone. Than the prince that governeth many, ought to have the intencion and opinion of Dia uers.

The the annales of the Hompeyens; I found a littel boke of remembraunce, the whiche greate Hompeye bare alwaie with hym: wherein were diverse good counselles and advertisementes, the whiche were geven in diverse paraties of the worlde: Among the whiche, I founde these woordes: We that governeth the common welthe, and put teth the governaunce to theim that be olde, sheweth hym selfe buable: and he that trusteth in youth, is lighte: and he that governeth by hym selfe alone,

is hardle and bolde: and he that goneraneth by hym felfe and other, is wyfe.

Thefe mere notable woordes.

Taban my fonne, Determine thee to take counfel, and frecially in high thins des and matters of difficultee, and o= thermple let theim not be determined. For whan the counsell is taken of dis uers, than if any faute be, it mall be des uided among them all. Though the des terminacion might be doven by a fewe. pet take counfaple of many. Among all thy welthes, beare the common coufell. For one will theme the all the inconues nience, an other the perill, an other the Domage, an other the profite, another the remedie. And fet as well thine epes bpon the inconveniences, that they laie, as byon the remedie that they offer. Moban thou teginneft any hard matter, esteeme as wel the finall domages that mate befal afoze, and froppe them, asto remedie the gret milfortunes that come after. Df trouth the ftrong and mightie thippe off times for a final takeng bede of the priotte, is founken and decomed ma littell water : and an other Gippe, not fo frong, with wyle diligence, is las ued in the goulfe of the fea. Be not anois 60

ed to take counfell in small matters eductie houre. For many thynges soorthewith require to be loked to, and in abiddyng for counsell, it endomageth. And that that thou canst dispatche by thine own auctoritee, without domage of the common welty, put it not to any other person. For sith thy service all onely dependent of thine, the reward dependent of the alone.

Con the pere. vi. L. rrr. of the foundastion of Rome, after the cruell warres dooen against the kyng of Rumidie, the daie that Marius triumphed, without puttyng of anie of the richeste, that he brought, into the common treasozic, he deutded it to his men of warre. And whan he was therfore accused, and asked, why he toke not first the opinion of the Senate: He aunswered and said: Sith thei toke not the opinion of other, to do me service, it wer not reason that I should take counsell of other, to resward and recompence them.

Conne, pet I will aduertife thee of other thyuges. Becaduenture some wil gene the counsell, er thou demaunde it: in that case kepethis general rule neuer abide the second counsell of a man, if he

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#### MARCYS

have genen thee countagle before in the prefudice of an other. For he offreth his woordes in thy secuice, to bryng the bulines to his own profit. D mp fonne. there ar many thinges to know a man. rb. pere I haue been a Senatour . Cons fale, cenfure, capitein, and tribune: and rbiit. peres I haue been Emperour of Rome, and diverle baue Cpoken tome. in prejudice of other, and many mo, for their owne profite, and none haue spoken cleevely to me, for the profite ofor ther, noz for my feruice . Breat coms pallion ought to be taken of princes: for everie man foloweth theim for their owne profite, and none for loue and fers uice. One counsell I toke for my felfe, all the whyle that 3 haue gouerned Rome: I never kepte man in my house, after that I knewe him hateful againft the common welth.

TIn the pere of the foudacion of Rome bi. C. liv. of the Olympiade. C. livill. Lucullus Patricien, great freende to Sylla, goyng to the warre of Metridates, It chaunced that in Tygoano, a citie of Caldies, he founde a plate of coper or bralle byon the kynges gates, wherein were certaque letters, whiche

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thei faid were graven there by the coms maundement of Alexander the greate. The letters were in Caldee, conteining thefe fentences: That prince is not wife that well holde his lyfe in perill, and myll not affure his lyfe and fate with the love of all men : That prince is not pertuouse, that geupng muche to one person, willeth al other to have but lit = tell . That prince is not tufte, that will fatisfie more the couetise of one person. than the voices of all men: That prince is a foole, that dispiseth the counsell of all other, and trufteth all onely bpon the opinion of one. And finallie that prince is to bolde and hardie, that for the laue of one, wyll be hated of all o= thet.

These were woodes of eternal mes mode. And in dede these princes should have this alwayes in their presence. Sonne yet I shall safe mode to this. This Lucullus Patricien broughte into the Senate, all the treasure that he had, and this plate, with the said wooded be thereon, to the intent that theis shuld chose the one, and leave the other. And the senate resused all the treasure, and toke the counselles written theron.

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Tof dyucrs and particular recommens dations, whiche the Emperour commaunded his conne.

Lap. rivii.



have shewed, lyke a fasther, the thyng, that tous cheth thy welth: Rowe will shewe the what thou oughtest to doce after my beathe, for my service.

Those thynges, that I have loued in my life, if thou wilt be foune to thy fas ther, esteme them after my death. first my fonne, I recomend to thee, the wors hipping of the Temples, and the reue rence of the prieftes, with the honour of the goddis. So long hal the honour of the Romains lafte, as they perfeuerein the feruice of the goddis . The realmof the Carthaginens periffed not, because they wer not fo riche, or more cowardes than the Romains: but because thei los ued their treasures to muche, and were but pll worthippers and louers of the Temples. My fonne, 3 recommend to the Delia, thy frepmother, and remems ber, that though thee be not thine owne mother, per the is my wife: and on the peque of my curlyng, fuffre not that the be

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be pllintreated . For the domage that thee mould fuffre by thy confent mould geue euidence of the small thoughte. that thou takelt of my deathe, whiche mould be an iniurie to thy lyfe. I baue lefte to hir the trybutes and reuenemes of Boffie, for to mainteigne bir degree: and the gardenus of Mulcan, whiche I caused to make for bir recreacion. And if thou take it from hir, thou mes weft thine pinelle. And to fuffre hir to eniope it, I commaund the by thine os bedience, and to thewe hir thy bountee and largelle. Remember fbee is a inos matane, younge and a widdowe of the house of my lorde Traian, and bow the is the mother adoptive, and my natus tall wife: wherefore I leaue hir buder the recommendacion. Allo I commit to the thy brethren in lawe: and thy fis fters, my doughters, I leave theim all maried, not to fraunge kynges, but to the naturall inhabitauntes and cities sens of Kome. They dwell all within the walles of Rome, where as they maie dooe the service, and thou maiest doe theim good. Sonne, intreate theim in suche wyse, that though their good father be deade, yet leat theim haue fauour.

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MARCVS

fauour . And though they fee their bins ther Emperour of Rome, pet let them not be defouled . Momen be of a righte tendre condicion, they will complaine for a small cause, and for leste ther will teple by in pride, thou oughtest to conferue theim after my beath, as I have dooen in my lyfe, For other wyle their conversacion mould be fekil to the veo: ple, and importunate to the. Alfo T commit to thee Lipula thy fpffer, that is as mong the virgins Westales. Thinche that thee is doughter of thy mother Faustine, whiche I have greatly loued in my lyfe, and buto the howse of my Death , I haue lamented hers , Euerie yeare I gave to thy lyfter . it. M . fer = ters , for hir necellitees: the had been as well marred as the other, if heehad not be brent in the vy lage: whiche was effemed of euery man antil aduenture. and specially of hir mother, that wepte alwaie for hir . Bur I efteeme that pll aduenture, a good fortune. For if the had not been brent in the face with fire, the had in the worlde, as touchyng hit renoume, be brent with diverle tonges. Sonne, 3 (were to the, that for the fers uice of the goddis, and the fame of men, aug.

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me is more farer with the birgins in the temple, than though the were in the Senate, with the Senators. 3 Deme that at the end of the tourney, the thall find hir felf better at eafe, closed and locked in, than thou with all thy libertee. In the prouince of Lucany, 3 haue left foz bir, the.ti. @ . ferters : 3 wyll not that thou take them fro hir . Alfo & commit Drulia the wydowe to the, which bath lated a great proces against the Senate, because that by mocios afore palled, bir bufband was banifched : 3 baue great compation of hir: for it is tit. monthes. fith the put in bir demaund, and because ofmp great warres, I could not declare bit tustice. Sonne, thou Malt finde it newe, that in. prrb. pere, that 3 haue gouerned Rome, there was neuer wys dowe, that helde hir processe before me. pallyng eight dates. Take compallis For womens necellitees on of Luche. are tright perplious, and at the lafte. pt they; bulinelles be longe in hande, they recouer not so muche of they? goos des as they lefe in they? renowne. Alfo baue compation of poore men, and the goddis Wall reward the, with great tre thes. Also I commit to the, my ancient EEE#

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secuauntes, to whom my longe peres and cruell warres, my often necellities the displesure of my body, and my long. fichenelles, hath been right peynefull. For thei, as true fernauntes, to geue me lpfc, have taken peine buto the deth. It is reason, that sith I have taken their death, that they inherete part of my lyfe. One thyng I bolde for certayne, In case that my body abyde in the ses pulchze with wourmes, pet 3 hall als wates before the goddis, have remems braunce of theim. In this doping, thou malte doe as a good chylde, to fatystie theim, that have ferued thy father. Dake bede my fonne, enery prince, dos png tuftice, acquireth enemies in theers ecucion thereof. And this is done by them, that are most energ to bym. for the more priup thei are with the prince, the more hatefull they are to the peos ple. And though enery man loueth in fice in generall, pet they all hate eres cucion thereof in particular. Mohan a tuste paynee is deade, the people take bengeaunce of the buiufte feruauntes. Mohan thou were a chylde, my feruans tes noury fixed the, to the entente, that thou fouldest susteyn theim in their age. Surely

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Surely it wer a great chame to the empire, an offence to the goddis, an injurie to me, and an ungentlenesse of the, that thou hast founde them eighteene peres, with their armes abrode to halfe thee, that thei chould find one daie thy gates that thei chould find one daie thy gates that against them. These thinges I commit to the particularite, kepe theim alwaie in memorie. And sith I remembre theim at my death, consider how I logued theim in my life.

Cofthe last woodes that the Emperous fpake to his fonne, and of a table that he gaue him. Lap.ribii.



than the emperor had ended his fated recoms mendacions, the date began to spryinge, and his eye stryinges began to breake, a his roong faultered, and his hans

des hooke. Than the said dappie emperour, felyng that weakenesse began soze soze to draw about his hert, he commanded Hanutius to go into his studie, and to bying him a coastre that was there.

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And whan it was broughte to his pre-Cence, he opened it, and toke out a table of thre foote brode, and two foote long, it was of woode Libanus, and tound as bout garnified with Unicome. It was closed with.it.leaues subtilly wrought, of a redde woodde, that some said was of the tree that the phenix breedeth in, and is called galin. And as there is but one bird Bhenix breedyng in Arabie: fo lykewyle there is no more trees in the worlde of the same kynde. On one of the outward parties of the Table, was pictured and graven the god Jupiter:on the other, the goddelle Menus: Inthe inward parties of the Table that but, was victured god mars, and the gods dette Ceres: In the principal of the laid Table was pictured a Bull, subtellie wrought to the quicke, and under that a kyng was pictured. The which peins ctures were saied to be of the bandle woorke of the expert Appelles, an auns cient workeman in peinctyng. Than the Emperour toke the table in his bande, and with great pepne he lated : Thou feelt my fonne Comodus, bow 3 am all readie scaped from the trappes of fore tune, and am entryng into the beute aduena

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nentures of death. I wote not why the goddis have created vs , lith there is fo great annotance in our life, and fo great perill at our death . I bnderstande not why the goddis have and vie lo great crueltee to the creatures . Irit. pere A have Capled with great trauaple thos rough the areate perilles of this lyfe: and at this houre I am commaunded to take land and discharge me of my flett. and to take earth in the Cepulchie. Rom butieth the lively thredes, now budoeth the spyndell, nowe ryueth the webbe, now endeth my lpfe . Row am 3 awa: ked from the Cepyng euil, remembayng bow I baue palled my lyfe, 3 baue no more defire to line. And in that I know not whiche waie to go. I refule death : What hal I doe . I am determined to but me into the handes of the goddis willynglie, lith I must doe lo of necels fitee, whom I require, if they have created me for any goodnette, not to deviue me from theim for mp demerites. am nowe in the laft gate: and to this bowie I haue kepte the greatteft and mofte excellente iewell that I coulde fynde in all my life. In the tenth pere of mine Emprie, there arole a warre y ili againa

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againft the Barthes : wherefore I bes rermined in mine owne perfon to geue them battail . After that warre 3 came by the auncient citee of Thebes, for to fee Come antiquitee . Among the whie the in a prieftes boule, I found this tas ble, the whiche as a kyng was terled in Aegypte , incontinent it was euer hanged at his beddes heade, and this priefte fewed me, that it was made by a kyng in Aegypte named 19tholome Arfactdes, that was a vertuous prince. And in the memorie of him, and eraum. ple of other, the priestes kepte it dills gentlie. Eind fonne 3 haue kepte itals male with me : and 3 befeche the gode Dis, that suche mate be the woorkes as therein thou maielt finde good counfel. As Emperout I leave the hepre of mas ny countreies and realmes: and asthy father, 3 do geue bnto the this table of counfarles . Let this be the last woord, that with the Emprie thou chaite be feared, and by this table thou halt be beloued.

This fated, and the table defluered to his foune, the Emperour tourned his even, and within a quartet of an house be pelded the species.

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mome to retourne to the faied table and mittyng. Chere was written be: twene the bull and the king a fcrow in greke letters, in maner of heroicall ber= les , conteignpng in our bulgar tongue thus. I neuer chofe riche tyzaunt, noz abhorced the poore tufte manne. I neuer denied tuffice to a poore man for his pas uertee . nor pardoned a riche manne for his great goodes and richelle: I neucr bid good deedes, not neuer gaue byte for affection, nor gave correction onely for the pepne : I never lefte pluelle bus chaftifed, noz goodnes without reward. I neuer committed an other to w iuftice that was clere nor darke tuffice I neuer determined by my felfe alone. I did nes per deny inflice to them that demanded innor mercie buto him that deferued it: A neuer bid correction for angre, nor momifed anic rewarde in my mythe : I was never charged with thoughtes in my prosperitee, nor dispatred in mine aduerlitee : I neuer committed pil by malice, nor any villanie for anarice: I neuer opened my gates to flatterers nor dicemblers, nor lystened inine eas res to murmures : I have laboured als waies to be loved of them that be good. y iiii and

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and to be deed and feared of theim that be pl : And finallie 3 baue fanoured the poore, that might dooe but littell, and haue bee fauoured of the goddis that maie Doe muche.

Thitherto is thewed briefely the wors thie and laudable life of the Emperous Marcus Burelius, and of his beath. And bereafter enfuerh the fes cond parte of his booke.

Ta letter Cent by Barcus Aurelius to 1893 ramon his Cpeciall freend. Lap, rlir,

The firft letter.



Athe orator Romain borne at mount Celio. to Byzamon of Ips on, mp great freende. Defterpng Calutacion to the personne, and Arength and bettue a: gainft thy finifer fors

tune . In the thirde kalendes of Janus arte I received thy letter, whereby 3 perceiue thau haft receiued one of mine. I fet small floze by thy wordes, but I efteme

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### AVRELIVS.

esteme greatly what thou meanest by them. So that without declarping there of, I hane gathered the Centence. IReas fon moulde, becaufe I baue written fo often to the, that thou buldeft the bets ter buderftande me: but thou arte fo Routhfull, that though I call the thou wilt not here: not though A aryke the. thou wilt not feele. But nowe to come to the purpole. Thou knowest well 1913 tamon, home nere we be in parentage. auncient in frendfbpp, ftedfaft in loue. and tember of barres, and whan fo euer thou put it in experience, than one true frende hall proue an other. Thou res membreft weil, whan we were at 1803 bes, that wee dwelled together in one house, and dyb eate at one table, and al that thou thoughtest I dyd it in effect : and that I farde, thou never garnfars beft. Certainly thou were in my berte. and I in thone entrailes. I was thone and thou were mone. Me benna toacs ther, it semed to all other that we were but one, and of one will. Mobat is: it my frende Biramon? Thou maiteft home thou art beaute, and per thou doeff not thewe the cause why: thou complaynest that thou art almoste deade, and thou yb mement

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## MARCYS

thewest menor who taketh thy life fre the. If thou wilt not thewe to me thine pli deftinies lith thou art my freende. I will thou knowe, that I demaunde it of righte, if thou wilte not, 8 will that thou knowe, that the pitiefull goddis have determined that al pleasures and profite mall departe from my howfet and that all heumes and domages that be regiftreb in mp personne. Sitha am prince of all honour, in tribulacion, if thou wouldest, thou canfie not escape out of my leignozie. For if thou come plaine that thou arte unhappie in for tune, than I esteme my feife to be band pie in buhappinelle . I. Demaunde one thrug of thee: whan hafte thou feem me haue lufficient, and thou neede! inhan hall thou feene me depe, and thou wake and whan baffe thou traugiled. and Grefted ? Of trouth lith the goos Des and verfounes are their owne pros pre, the trauaples and pil aduentures are alwaies common . Due thou thou oughtelt to knowe, if in mine amiter thou wilt perfeuere that all my goodes are thing and all thine cuilles are mine, fith thou art borne to live eafilie, and to be gentellie ordered and intreated and HS OF DU

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and I done loue for to trauaile. I faie not this farningly : for thou batte had erperience of me, that whan Jamaria the Cefter oped, that was no leffe vertus puse than fapre, thou sawest well when thee was burped deade . I was burped quicke, and at the cowne of my teares thine eies daunced. Sprh thou holdelt fuche furetees of my verson furely thou maielt discouce to me thy pepne. yet as often as I have demaunded it , there hath not fained reasons fayled in thee. I tequpre the, and belpre the agapue, and in the name of the goodes & praye the, and in their names I confure the. that thou despose all thy solowes into mine entrailes. For the water that thou goeft. I wil not leaue one pace to go fro the fame: of thougo. I will go: if thou tefte, I wil refte; pethou woorke, I wil woode : pf thou teaue of. I will done the faine: pf thou witt die thouknowest well I will nor lyne. Lacgarde freende what thou will do. For thine euils and mine, torment bothe one berte. If thou bane displeasure all thinges displease me pt thou were I fwere fro benfforth neuer to laugh: if thou discharge the of thy peine: fro hensforth I shall take it for LHOR

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## MARCYS

for mine : If thou goe alone, I will for Take companie, and forthwith live folis tarilie. Mobat wilt thou that & hould Deftre ! for all that euer thou wilte. will. Thou complaineft that in all the trauailes thou canft fynde no parent m remedie thee noz freend to counfell the A Cwere to the my frend 19 pramon that of thefe.ti.thinges & haue as muche po. uertee in mp house, as thou halt sozome in thine. I know well the remedie full come by riches, and by concell, and confolacion of theim that be wple . Endbr reason of my beaute destinies, Courbe bath taken fro me the knowlage of bil Dome : and fortune will not permitme to baue great riches. Certainly 3 mene for thy mifery, and yet there is but smal remedie in me. Thou faieft in thy letter, that the neighbours and frendes in me milyng have behight thee many thems ges : but in gennig they door nothring. Dereof I meruapte: for the vertuous bande is not bounde to make the tounk a foole. Truely though our fete daunce, pur handes thould worke at the fownt of the tongue: out lyfe endeth in femt Daies, and our renoume in fewer. 1920s mile is an auncient custome among the COBS

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comes of banitee, and of custome the tonge Speaketh baltily, and the banbes moorke at lepfure. Row let be fpeake

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Thou oughteft not to complanne, in that thou fyndelt not but in a few that avuers have founde in the alone. Cue flome is to receive forthwith and merps ly, and to geue flowly with pil will and repentaunce. They that be prefump = twoule dooe the one, and thei whiche be fouthfull, doe the other, the Breekes fate, that he that promifeth and is long in fulfillping, is but a Cache frend. Me Romains Cate, that be is muche better mat benieth forthwith, because be will not beatle him that alketh. In this cale Mate, De that mate geue and geueth not, is a clere ennemie: and be that pro= mifeth forthwith, and is long er be doe it, is but a suspicious frend. Mohat nede wordes to our freendes, whan we mate fuccourthem with woothes ! As it not tighte, to whom we gene our heartes, whiche is the best thing within vs. that be geue bym our tongue, that is the work thrng of our vices ? In good foth the goddis well not luffre inthe place of amitee, to delive any thyng of our frend

freend in hatte, and to be driven of with long belaiping . Wlato in his lawes fais eth, we commaunde, that in out gouers nyng, that polityke counfaile be genen to theim, that be in prospetitee, to the intent that they becaie not : and to fuccour them that be in heumele and trou ble, to the intent that they dispaire not. Certainlie buder thele mordes are com papled biuerle great lentences . Thon knowed well, my frend Biramon, that finete wordes comfort the bert but little that is in tribulacio, but if there to Come good woozkes therwith. I will not des nie, but that thep, to whom we have ge uen our good writes in the tyme of our prosperitee, be bound to geue vs of their goodes, and to thewe be fauour in out aduerlitee. 9 demaund one thyng of the, wherfore holdest thou a presumptuouse licence to demaunde? And reproueft on the other parte the libertee of Denipng. Trucly as there is a hame in the des maundring, there is obligacion in fome thyng to denye: an importunate manis not worthy to have mercie. Thou mail knowe, if thou know it not my freende Diramon, that to aftern to every thruc that is amanded, belongeth only to the 0004 20

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goddis. To gene all thyng that is bes mauded, is no ligne of any leruant. And to denve, ante thyng is of libertee. To mene for that is denied, is the condicion of tyzauntes. And to can no thanke for that is genen, is the condicion of the Barbariens: and to have ever a fedfaft hope of that is denved, is the guyle of the Komaines . Dne of thefe thynges. mherein Baius Exfar fbewed himfelf. to be of high courage, was that he had mofte greatest jove whan the Senate res fuled any thyng deliced by him. Dftens times be laid : There is nothyng where in Rome geueth me moze glozie and res soume to my person, than whan I them my Celfe mofte haftie to Demaunde, and they mofte fiffe to denie me : to the ina tent that after thei fould knowe what ismy power to abide, and bow littell their arength is to relift . De thinke it is better to have recours to the goddis with bertues, than to desplease the with quarelles. And to gene contentacion to thy reposed will, whan thou seek thy felfe in tribulacion : and that thou des maundelt of the goddis and of men to be frustrate, thou oughtest to measure it with a right measure, and to praise itin

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it in a tight balaunce, the great quane titee that hath been geuen to thee, and the littel quantitee that hath be granns ted thee. D home bucourteple be meta the goddis, and of fmall remembraunce to men, whan we minifibe with forgets fulnes, that we have received of them! and that littell that bath been refufen bs , we augment it with complaintes? frend 19 pzamon, 3 am beguiled, if thou be not fiftie peres of age, and all that feafon thou balt dooen nothyng buttes ceaued apites : and pet for all that. 3 have not feen the boone bate of feruite. Certeianely it is no reason to complain of eight dates of pl fortune, bepng fiftie peres of age. Thou faieft in thy letter, howe thou bafte muche perne, because thou knowest all the neighbours tobe enutous. In good foth, I have peine for the pepne, and of the metuationg, 3 baue great meruaple . Foz all abmitas cion procedeth but by furmountring of ignozaunce, and faulte of experience. Doth the quicke bnderffandyng of men tule the lyfe of theim that be mortall, that they neede not to thinke of the tras naple to come, haupng in their handes bafte remedie: If thep be bungtie, thep mais

maje cate: whan they are colbe, they maie warme them: if thei be aepie, thep maie Geepe : whan they be werp ; thep maie refte : whan they are fiche ithey mate be heated: whan thei ar heap, thep maie relovce in luche maner, that the thoughtfull life palleth , fonte to make trites and lpftes, fome to make armure and fcaffoldes, fome to invente newe granes, and fome to repayze buttbar= bes. I faie the worlde and the dette boe nought els, but fight againft be ? and we have neede at all tymes to defende bs fro theim . All thefe remedies are a= gainft the trauaple of the fleffe. But what that we do, that the curlednelle of muie extend not among all thefe? Curs led is that wealth, that cuerie man ens meth . Certeignely againfte enuie is no tortrelle to defende, nor caue to hobe. not bigh byll to mounte on . not thicke bodde to hadowe in , noz thip to scape in, nor horse to beare awaie, nor moner to redeme bs. Enuie is lo benemoule & ferpent that there was never mortalt man among mortalles, that could fcape fro the bitping of hir toothe, and Crate thrng of hir naples, follong of hir feete. and pottoning of his poylon. I fweare to

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to the imp freende Piramon, that suche as fortune listeth up with great riches, thee full of crueltee geneth theim profounde bitynges. Onute is so enviouse, that to theim, that of hir are most desuped, and set farthest of the geneth most cruelt krokes with hir feete. This was happy emite prepareth popson secretly for them that be in reste among diverse

pleafares.

all have redde dinerle bookes of the brewe, Breke, Latine, and Caldei. And alfo I baue fpoken with many veraie wyle men to lee if there might be found any remedie against an enviouse man.g confesse the trueth : Reade all that can be redde, and imagine all that can be. Bemaunde all that can be demaunded: and re mail fpnde none other cure as gainst this curfed enuie, but to banife vs fro all prosperitee, and to litte with aduerle fortune. D howe buhappie are therethas be in prosperitee : for tustely then that be fette by in high eftate, can not fice from the perill of Scilla, with out fallyng into Caribdis . They can not scape the perpil, without caffing their treasures into the fea. I faie that the maladic of enur wil not fuffee them. to

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to scave fro wath, and the medicine that is applied to them, will not affure their life. I can not determine me, whiche is the beffe, or to fate more properly the mozir, ertreme miferie mithout the Dans ger of fortune, or extreeme profperitee\_ that is alwaies threetned to fall. In this cafe to be fo extreeme I will not deters minme, fith in the one is a verillo life. and in the other, renoume is fure.

TI mall tell the, what wole Cicero faied, whan be was purfued with ma= nie at Rome : Beholde rou komains. T holde you not for fo good, nor mp feite forth, to faie the trouth alwates, noz als baies to make lyes. I am certain, that pe beare me none enute, for that 3 am not as pe be, but it is, because pe can not bee as 3 am. In this cafe 3 had ras ther that my ennemics had enute at mpprosperitee, than mp freendes at mp pouertee.

This oratour fpake after the appea tite of theim that be in profperitce, leas upng to gene remedy to them that be for towefull. And after this Cicero bad feene the feeldes of Farfaple, betoke os ther counfell & remedy, fuche as pleased him in Rome. For if Cafar had granted

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him his goodes, pet that furned not his credence and renoume. Surely freende Pramon, I knowe no remedie to gene the against ennie, lith thou feest all the world full therof, we fee how we be the Connes of enute, and we live with enute, and ope with enuie, and he that leaveth most riches, leueth the aretest enuy. The auncient wife men counfailed rich men. that they mould not have poore folkes nere the, and thei admonified the poore, that they hould not dwell neere to the riche. And truely it is good reason. for the richeste of riche men, is the feede of enuie to the poore. And because the pope man lacketh, and the riche hath to mu: che, caufeth discorde among the people. I (were by the goddis immortall, frend Pyramon, though they that be yl wold that I hould sweate fallely, as muche as richeste with thought nourisheth cos uetile, so muche the enviouse nourisbeth enute therby. I tell the one thyng, and that is, that it is no good coulell to fee enute, and to avoide the vertue contrary the came. Homer Caith, that in his time there were two Breekes extreme in all extremitees: The one was extreement richeste, and therfore he was partecus ted

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ted by enuie, and that was Achillese and the other was loze noted of malice. but no man bab enuie at bym, and that mas Thieftes. Certainlie I bad leaver be Achilles with his enuie, than Thies fes without it. Thou knowest wel, that me Romains Cearche not but for reft in our life, and for bonour after beth. And lith it is lo, it is not pollible but the man that every manne envieth his renoume. ought to be exalted in the rest of his life and lith I fee those two thynges in the. fuche as be my freendes taketh littell thought, for that thine enemies mourmure against the . Thou writest to me. how thei of I pons do well, and are mes tie:ercept thy felf, that art beup, & full ofpensivenelle, and sith they shewe not whave pleasure at thy displesure, wem not the felf displeased with their pleas fure. For it maie chaunce one daie thep hall be forowfull, whan that thou arte merie: than thou halt to quite with the. In an enill personne there can be no greatter vil.noz in a good man, a greatter faute, than to be displeased with an other mannes wealth, and to take pleas fure at an other mannes harme. And in case that all doe vs domage with enuie, Ziii

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pet muche moze a freende, than the ene mp. For of myne enmy I will beware. and for feate be will withdrame: buta freend with his amitec maie begile me. and 3 by my fidelitee that not perceine Amonge all mortali ennemtes thereis none worfe than a freende that is enur ous of my felicitee. Diramon my frem 3 will conclude, pf thou wilte with Drawethy felfe fro ennemies, than kent companye with thone owne familya freendes. 3 wotte not what to with more to the, but with all my berte Tia mente thy beupuelle. Thou knowell howe the nece Brufia was flain with Dagger by her owne bulbande. I bal arear compaffion for ber beath, aub in The renoume that the lefte behyndeher. Flautus Brifcus thone bucle is newell made censure. The processe between thy brother formio and Britto is beter miner by the fenate, and it pleafethme right well, that they bee freendes, and euery man well content. The boke inth tuted the consolacion of beauinelle, 3 have ended, and tated it in the capitoll I have written it in grecke, and that is the cause that I sente it not to the. Bul I do fend the a riche sweed, and a fain girdell

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airdell. Fauftine my wife booeth fainte the, and lendeth the wife two fciaues. The goddis be my kevers, and comfort the in thy present beuineste, mackethe man fortunate to 1992amf Core Discont forted. e el cont while the trief morrate re

die open contoin not see ( a letter Cent by Darcus the emperour to Lognelius of the teatraile of was and banitie of tepumphanaring

Che fecond lettee, 200 | 31103

Arke emperout of Ironie to the Comelius my feith full freend, falutacion to thy person, and good for tune to thy deliered lyfe. As thou in tyme palled,

baft ben partner of my trauails, I have lent to call the to gene the plefure of mp ttiumphes. By the abundance of tiches divertitee of captives, fier frelle of capis taines that we have broughte to kome, thou maiest perceive what perilles we baue luffered in this warre. The par= thes are good men of warre : and as ea uctieman findeth in their own land bes tendeth their houses with frong heart: and furely they dooe lyke good menne. Zitt 1F02

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for without teafon, we bre of affection ta take other mennes goodes : and they mith reason do labour to defend thatis their own. Let no man take envie at the Mhmain cavitain for any triumph that is geven bim by his mother Rome. for one date of honoz, he is a thouland date es in dispapre of his life. I will not Speake, that 3 might far of theim that be in warre, and dwell in Rome, & been cruel judges of their own fame. Andlith that the proper renoume of a man lieth in other folkes tonges, it is not faid be caule his perlon bath merited, but bes cause that thei do thew their enuie. But our folimelle is fo folime, and there. putacion of men fo bayne, that for one barne woord, more than for our profit, we put our life in daunger, and laie our honour to gauge with trauspie, rather than to live, and to affure our renoune with refte. I swere by the goodis ims mortall, that the dare of my triumph being in the charpotte, I was as pene liue as & myght be. D Rome, curfed be thy foly, and wo bee to hom that hath brought by in the so muche pride. And curled be he that hath invented so great pompe in the . Mbat greatter or more ou e

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pnegall lightnelle can be, than that a Romaine capiteigne ; because be bathe conquered realmes, altered pealibles, bestroped cities , cafte downe fortref: fcs, robbed the pooze, entiched tyzauns tes, medde muche bloudde, and made infinite wyddowes . Mould for recoms pence of all thefe damages , be receiued with great triumph? Mohere hast thou feen a greatter folye ? Aufinite numbre is destroied in warre, and one alone mal beare amaie & glozy therof: and though fuche myferable conquerours merited not to be buried, pet mban I went thos tough the Areetes of Rome (I tell it as a secret betwene the and me) that whan the chariot triumphaunt came, and the buhappy prisoners charged with irons. tememberng the infinite treasures pli gotten, and hearping the lamentacions of the wydowes forowfullie weepping for the death of their bulbandes, and callying to mynde our manifolde freens des dead : though I recorced me openlie. I wept droppes of bloud fecretely. I can not tel what person taketh pleas fure in hym felfe of an other mans das mage. In this case & praise not the Als litians, not I enute not the perfians, Zh 1102

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## MARCYS

nor am contente with the Lacedemonia ens not approue the Calbeens, not cons tent me with the Breekes . 3 curffe the Trotans, and condempne them of Car. thage because thei folowed not the zele of Auftice, but what they bid in their trine was with rage of pride, wherehr they and their realmes wer brought in to fclaunder, and was occasion to leefe bs. Dh curled kome, curled thou hall been , and curffed thou Malt be . for if the fatall destinies deceive me not, and mine buderftandpug fapte me not . and that fortune bold not fafte, we thall fee in tyme to come. Rome hall be in lyke cafe as other realmes bee nowe in our dates. And where as now with trians mie thou art ladie ouer all fei anoues it Mall come by Juftice, that thou halte tourne to be bonde to theim . that are nowebnder thy bondage. Dhyll fortis nate Rome: 3 fate it because that per tue is to decre in thee, and makel folye fo great cheape . Peraduenture thou art moze autentyke then Babilon .fape terthan Bely, richer than Carthage, fronger than Trope, better peopled than Thebes, more floared with fbips pes than Cozinth, more delicious than Thrie,

Thrie, more inexpugnable than Aquila le more happie than Rumancie: we fee how they all perified, for all their bers tues and valiaunt defenders, and thou hoveft to abide perpetually, ffored with them that be vicious, and peopled with fuche as be full of vice. D Inome, marke this for certapne, that the glorie that thou halt at this houre, was first theirs and this destruction that now is theirs. bereafter mail be thine . My dere frend Cornelius, mall I fewe thee, the loffe of the Romaine people, but 7 can not tellit thee withoute weeppng - I the Emperoure of Rome commande, & make decrees for the war: if any couns treie arple, by lowning of a trumpette. to make menne to reple their bauners. and to create newe capiteignes . And it is a thong berie enidente, to fee, that whan they tepfe their fanderdes, and baue leaue to make and affaple enemts es children leaue their mothers fubens tes leaue their Cchooles, Ceruantes foz-Caketheir maifters, and officers their offices, to thentent that bnder the coler and crafte of going to warre, thei muld not be chaftiled by Juftice. They haue no feare of the goddis, noz reverence to the

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#### MARCYS

the temples, noz obedience to their fai thers, not love not ame of the people. and loue to live poellie, and bateinft labour, and their exercises are domageable. Some dooe robbe the churches. some make quarelles and aryfes, and fome breake gates open, and beare the gooddes awaie. Sometyme they take theim that be at libertee, and deliver theim that should bee prisoners. Thep paste the nyghtes in playes, and the Dates in blafphemies : finally thei are bufete to do wel: and are wholly diffus fed to doe pil. what thall I fate of their negligence ? 3 am afhamed to writeit. They leave their owne wines, and take other mens . They dichonour the dowghters of honest men, and begyle young maidens. They enforce their hoftelles. and nerghbours wrues: and worke of all, the women that do go with theim, fet them agog that do tarie. And foin this maner none of these women that lo go, Ccapeth without loffe of honcut; and the other are firthen with vices in their hertes, because they tarie. Thinks furely Cornelius, that the enterprices are finall, where as women door go to warre. Thou knowed, that the women **Amas** 

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Amatons baue made greatter !warre in Brece, than the cruell ennemies and not for because thei had not men pnow. but because there wer so many women. Prithus was ouercome by Alexander. The valiaunte capiteigne Banniball mas lorde of Italie, as long as he luffe: red no momen to come in his warres. And when he masenamoured of a faire roung damfell of Capue, be was faine forthwith to turne his backe to Rome. because Rome clensed the felde from tes cherie. For the came cause Rumancie was cafte to the earth . And I mp felfe baue feene in the warre of parthes, fenenteene thousande horse menne, foure fore thousande foote menne, and fine and thirtie thousande women . And our bulinelle wente lo, that fro our hofte I sente awaie Faustine my wife. and fo did other Senatours their wives home to their boules, to the intent that ther fould ferue theim that were olde. and birng by their childern. That date that a patrician is approved by the Ses nate, and ledde aboute Rome by the Consules, the Egle is hanged at his brefte, and hys rapment is redde, and be after ryleth in luche pape, that be remem3

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remebreth not the pouertee of the tome palled . but thinketh to be Emperour of Rome foorthwith. Beholde than what thei doc. Thei with their berdes. and cuffle their heares, boyflous their morbes, thei chaunge their clothes, and roull their cien, that thei maie feme the fierfer. And finallie, thei loue to be feas red , and hate to be loued . and motteff thou not that they will be feared . On a date beyng at Bentapolyn, I bearda capitain of mine, not feeping me, sweare and blaspheme, saiping to a womanhis hostelle: pe villainous people, will not know the capiteignes of warre: I will thou knowest mother, that the erth nes uer trembleth , but whan it is thretofa capiteique Romapne : and Bod neuer causeth the sonne to Gine, but where as we be obered. But nowe freende Coinclius, lith I haue blafoned his paunt, barken bis bertue and worthis nelle. I fweare to the, that the fated cas vitaine for all his boffe, berng in actus ell battaile, was the firfte that fled as tone fro the battaile, and lefte the fane derd: wherein he did inough, to caule me to lofe the feelde. But whan it was doen, I caused to arthe of his bed. It is an

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an infallible rule, that they that theme them felfe mofte fierle, in effect ar moft . In diners bokes I haue comardes. redde, and of diuers I haue beard, and in many I haue feen, that it can not fail in a man that can fuffer and take vaci= ence to have vertue and force: And it is meruaile that be is frong and baliant. that can not fuffer. Mohat mall I faie more of the griefes and domages , that thefe menne of marre booe, in pallyng thorough realmes, and of theftes and tobberies, that they commit in the bous les, where as they lodge? I enfare the. the worm in the tymbre, nor the mothes in the cloathes, not the sparkle in the towe, not the darnel among the com, noz the wefeil among the grain, nor the cas terpillers in frute trees, wth not fo mus the domage, as one compaignie of men of warre dooeth hurte the proze people. They leave no cattaile bullatu, no gar= deigne burobbed, no wylde beate bus chased, noz no mapoe undefioured, and ret which is worke, they eat without payment, and they will not ferue without patement, not no man can converte and endure amonge them. Mhan thep are paied, by and by thei place it awate:

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if they bee not payed, they tobbe, and grudge: and the cale is come to fo great corrupcion, that if thou fament it, thou mouldest faie, that eche of theim were the head of rumour, and the begins npng of frife, poplan to vertues, 19ps rate of rouers, and capitain of all wiets ched theeues . I faie not this withoute meepping. It is the greattest mockene of all mockeries : and the cause govern to fuche loffe and pardicion, that thefe mischeuous people are our homely and familiare enemies : and pet there is no Emperour, that can haue lord fhippens uer them , noz tuftice chaftile theim, not feare withdrawe theim, nor lawefub, due them, noz hame refraine them, noz Death that can kyll theim, for they be men remedilelle: They ouerrenne, and dispople euerie man . D how forowfull Fam for the Rome, that was not wont to have in the fuche pl aduentures. Let. tainlie, in the auncient time whan thou were peopled with right and true Ros mains, and not as thou art nowe with bastarde children, than the armies that wente fro Rome, were as well disciplis ned and morigerate, as the schooles of the philosophies, that were in Brett. The

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The old antient histories witnes that hong Bhilippe of Macedonie, and his fone Alexander , were happie in warre. because they kepte their armies so well ordered, that it feemeth better, to be a Senate ruled, than an armie that would fighte. I (were to the by mine honeftee. that fro the tyme of Quintus Lincinas tus. buto the noble aparcus marcels lus anthe whiche time was the greats tell prosperitee of kome ) the common people had great glozie, as long as the disciplyne of knyghthoode was well corrected and we began to lofe, whan our capiteignes began to Deferue to be deplaced and condempned. Dh curlled bethou Afte, and curfed bethe day, that be had conquest of thee. The goodnesse that hath folowed thereby, we fee it at out ele: and the domage that is come by thee, chall alwaies be forowed. In the we have mafted our treasures, and thou hast filled be with thy vices: In thaunge of fivong and vertuous menne. thou half sentethy waitions to bs: Moe have overcome thy cities, and thou tris umpheft of our vertues : we have beas ten downe thy fortrestes, and thou hast destroied our good customes: by force

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thou art become ours, and with oure good wylles, we are nowe thine. Uns fustite we ar lordes of thy realmes, and we are jufte subjectes to the vices. fis nallie, thou Blie Malt be the Sepulchie of Rome, and thou Rome Chalt be the linke and gutter of the filthynelle of A. fie . Certetanely Rome ought to baue been content with the landes of Italie. whiche is the nautll of the world, with out conquering the landes of Alie, to be reue theim from other. I lpke wel thin. ges that I have redde of my predecela fours, faurng that they were prombe. as we their fuccesours be to bardie. And a sweare buto the, that pet perads uenture, after the peyn, we that become bertuous and good. All the richelle and triumphes that oute forefathers have brought out of Afte, the goodes and the richeste, and they also, with the tyme at lafte had an ende: but the wantonnelle and byces, that are in be their children Dooeth remargne ftill buto this daie . 3 would to Bod, that the princes knewe, what an outragiouse thyng it is, to inuent warres in fraunge landes & couns treies, and what trauaple they fearthe in their personnes, and what thoughtes ill

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in their inpudes, and what mourmute and mocion in their Subjectes, what end and maltrng of their richelle and treas fures. Mohat pouertee to their frendes, what pleasure to their ennemies, what domage to their nattue countreies, and what poison they leave to their own inberitours ? I Cweare to thee , that if & bad knowen, that I dove knowe [ I will not faie, but by bludfhed they be taken) if they had offred theim felfe with good well, and headyng of teares. I would not have taken theim . The trouthe is. that our capiteignes neuer fleme twentiethousand menne of Alie, with their armure that thei bare out of Italie, but they lofte mo than a bundred thousand Romannes, with the vices that thep brought to Rome: As eatyng openite in the palaics Ausonios, suppying in their howses secretelte, the women to clothe them as men, and the men peino tted as women. The Batriciens beas tyng mealques. The plebeians blyng imelies, and the Emperoures to weare purple. Thele leuen vices of Alie, Alie fent for a prefent to Rome. Seuen noble capiteignes brought theim. I leave to hewe their names, leas I would wame Aati theim

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them with their faultes, lith thep were To noble menne by thep; high becdes. Rowe pe princis, beeholde what pros fice it is, to take fraunge realmes with our warres . I leue the vices, that they recover, and the vertues that they lefe. with the perdiction of thep? treasure that they love . for certaque there is nepther kynge noz realme brought to ertreeme pouertee, but by warryng a Arange realme with finall and extreme conqueft. I demande of the myne owne frende Coznelius, what causeth princis to lefe their treasure, and require theim of other? Mhan they? owne can not fuffice, than they take fro chutches, ferche divers lones, reple trybutes, and inuent new lublidies, gene and fpend on fraungers, and make hym felfe has ted of his owne, praie euery man, and haue nede of euery man : aduenture his persone, and aduenture his renoume? If thou knewest not this, I wyll tell the, if thou wplte heare me . Thefe papincis countaile with men, they lyue with men, and finally at the lafte they are men. At one tyme by pride, that furs mounteth them, an other tyme by couns fell, that faileth them, some imagingus bp

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by their fantalies, some fairng, that it he have great goodes, he ought to en: crease his fame, and that no memorie mould be of him, if he invented no war, and that the Emperour of Rome by tight, is lord of all the erth. And in this maner as his fortunes is bale, and his thoughtes high, the goddis fuffer, that when he thinketh fully to win an other mans than tuftie be lofeth his own. D Dzinces , A can not tell what beguileth you, for where as ye maie be riche with pleasure, pe will be pooze with warre. where as pe maie be beloued, pe will be bated: where as ye maie plate and sport your felfe, and reft in a fure life, ve will commit your felf to the chaunces of fo2s tune: and where as other have necessite of pou, pe put pour felfe to be in the nes elitee of other . And though the prince make no warre, be would not luffer his people to warre. Buerp man ought to leue his warre. frend Comelius, 3 Des mand of the, whether is more travaile to his person, or domage to his realme. akynges ennemies, or els his owne ars mie? Dis ennemies robbe on the coffes. but our men robbe all the land. The en= nemies may be relifted but we dare not Haiti fpeake

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Creake to our own menne. The enemies inuade bs on one daie, and recule backe again, but out garifons tob daylic, and abide ftil. The ftragers haue Come feare but ours are chamelelle, and at the laft. the farther that our enmies an themore they ware liberall, and our armies of men, euerie Daie increafe in crucitee, in fuche wyle, that thei offend the goddis, and bee importunate to their Drinces. and notefull to the people, linguate the domage of every manne, and bebus profitable to al men. By the god mars A (weate to thee, and as 3 maie behol: pen in the warres, that I gouerne with inp hande, 3 haue mo complaintes das lie from the Senate on the capiteignes that been in Allirike, than on allthe ennemies of the Romaines veople: A baue moze feare in mainteignyng one Randerd of a hundred menne, than to que battaile to fiftie thousand ennemis es. for the Boddis and fortune dil patche a battail in an howee, be it good or badde : but with thefe other. I can Do nothing in all my life. Thus it hath been my frend Cornelius, and thus it is and thus it hall be. Thus I found it, thus I bolde it, and thus I hall leave it:

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# AVRELIVS:

it. Dur fathers Did ingent it, and the fus feigne it, that be their childzen, and foz vil it mall abyde to our heyzes. A fate to thee one thyng , and 3 thinke 3 am not deceiued therein. To endure fo great damage, and to no profitte of the people, I thinke it a great folie in man. orelles a greate punishemente of the Boddis. Be the goddis fo tufte in all Suffice, and fo true in all beritee, that they will fuffer be without reason. to doe pll in fraunge landes, to whom we byd neuer good, and in our owne bowles, to have heemde tournes of theim, to whom we have alwate boen good ? Thefe thynges freende Cornelis us. I haue written to thee, not because I thinke it needefull , that thou fouls beft knoweit, but my fpirite refteth in hewyng of it . Panutius my fecretarie wente to visite this lande, and on the wate 3 gaue him this letter, and 3 doe sende to the two horses, I thinke thep be good. The armour and iewels, that & won on the Parthes , I have departed them. Bow be it I fend the a chariot of the. sap wife faustin saluteth thee, and fendeth to thy wife a rich glaffe, and an ouche of precios fromes to thy doughter. Batiti. 3 be=

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I beleche the goddis, to geve the good lyfe, and me a good deathe. Marcus thy love, writeth to thee Cornelius his freende.

Colacion of his banylimement,

The thygde letter.

Ache of mounte Celio, companie on of the empire, to the Zorcate. berng at Baiette, patriciango: maine, falute to thy perfon, and bertue and force against aduerse fortune. It is a three moneths fith I received the lets ter, the whiche mine eies mighte not make an end to read, noz mp handesto aunswere, I am so heavie for thy beas winelle, to peinefull for thy pepne, and Coburte with thy wounde, that where as thou weepeft with thine cies out : wardlie, I weepe with mp heart ins wardlie . I wote what difference is bes twene the tree and the croppe, and the Dreame fro the trouth: I here of thy tras uatles by fraunge perfons , and I feele them in mitte own perfon. But where as true frendes be, the peines ar in comon. The great infortunes ought to be luffei red

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red for one thyng because they beclare who are the true freendes. I knowe by thy letter, how thou art banifbed from Rome, and all thy goodes confiscate. and that for pure beauinelle thou arte siche in thy bodie. I would goe fee thee. and counfaile thy persone because that thou mightest see, with what herte and will I do wepe for thy inpladuentuce. But if thou take me for thy true frend. beleue me, as I beleue thee, that is how muche I feele thy miladuenture. De trouth, as thou arte banyiched bodys ly, fo am I banplibed inwardly in my berte. And of the goodes or fubstaunce be taken awaie fro thee, I am robbed of a good freend and companyon. And if thou lackest thy freendes. I am abis dyng among mine ennemies. Though I mighte remedie by woozkyng of my power, thy banishement : pet I will counsell thy spirite with certeiane moz= des. If I be not forgeatfull, I neuer sawe thee content in this lyfe : because thou were ever buisie in thy prosperts tee, and wearie of anie aduerlitee. And as nowe, I fee the dispaire, as though thou wer but new come into this world. I have knowen the this. rerif, peres in Aab areat

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# MARCYS

accatiove: and nowe thou complayned of fire monethes, that fortune bath tur. ned hir wheele. D Cozcate, nowe thou maielt knowe, that bertuous men feare more two dates of prosperitee, then the hundred of aduerle fortune. D how mas ny menne, and howe many riche cities have thou and I fcene, Cippe fro their prosperitees, through their vicious lie upng and Araunge ennemies! In fuche wyle, that their bayne glozie and flips per prosperitee, endured but two daies: and the hurtes and loffe that they have had, and the cruell and extreeme enmis ties, the whiche also that they have monne, lafteth to this daie in their ber. tes. Contrarie wyle, we fee some fet in the beight of tribulacions, the whiche haue escaped by castyng awaie brees. clothpug theim with vertues, werie of euill woorkes, folowing goodnelle, bes png frendes to all, and enemies to none, what wilt thou that I thould say more! They that are happie, are ouercome in peace, and they that are unhappie, door ouercome other in warre. Therefore my freende Cozcate, it feemeth to me, no lelle necellitee, to geue good counsayle, than to prospere with greate prospes

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mosperitee, to remedie them that are in great heuinelle. for as werie are thep. that goe the plaine waie, as they that coasteth the high mounteignes . By thy letter I perceive, that what tyme thou hopedit to have been in mofte quietuelle and refte, this yll fortune and chaunce fell on the. Be not abathed thereof. foz though that all newe chaunces caufeth newe thoughtes presentlie, pet thereby commeth more cause of ftedfaftnesse in tyme to come. Certeiquely the tree beas teth not so much fruit, there as it sprins geth firft as it doth, whan it is new fet in an other place. And all good fmelles are more odoriferous, if they be well medled and chaufed togither. 3 prate the tel me, abiding in the world, being a thild of the fame, and louing the world. what hopest thou to have of the world. but worldlie thruges ? the worlde chall alwaies be the world. At this howe thou art worldite, and thalte be world: lie, and thalt be intreated as the world is accustomed to intreate theim that be worldlie. Afthou knewest thy selfe and thy weakenedle, if thou knewell fortune and hir mutacion, if thou knewest the men & their malices, if thou knewell the morloe.

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#### MARCYS

morlde, and the dattering therof, thou mouldeft reile thee fro the hande therof with honour, and not be chaftifed with infamte. D how we hope to fpreade bp fortune : D how often without refpect buwates we palle this life: D hom of. ten we truft the bobance of this world: and we truft therin as much as though it neuer beguiled man . 3 faie it not bes caufe I haue beard it faied, noz becaufe A haue redde it in bokes : but for me fee it daylie with our eies, fome decaie and leefe their goodes, other fall and look their credence, Come fall in lighte, and loofe their honour, and other arife and loofe their lives, and some thinke that all are free by priniledge, where asmes uer none were priniledged. D mp frend Tozcate, of one thyng 3 am certeigne, and leat euerie manne take it for a mar nong: Men, by whom we be borne, be of forli disposicion, and the morides fierfe and cruell, with whom wee line. and the glydyng ferpent fortune fo full of poylou, that thei hurt vs with their feete, and bite be with thep; teethe, and fcratch be with their naples, and fwel bs with they? porfon, fo that the pale fying of the lyfe is no leffe than taking of

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bedeathe . And in cale thou haft feene fome line long without any fall cf fors tune, thinke not it is well, for it is not by good aduenture, but the moze his ril fortune. The worlde is fo malicioufe, that if we take not beede to prepare as gainft his wrinches, it will ouerthrome be to our greatter tolle and butte. Bus the sooner dyc they that been beithfull. with the infirmitees and lickenelle of fewe dayes, than they that be weake, with their langour of many peres. I faie this, because I bolde it for moft fus ertee, that the miserable man, that map not liue without mileries , Bould feele the pernes by littell and littell, and not all at once. Me eate divers thrnges by morfels, which if we fould eat wholle, would choke bs . In likewple by di: ners daies, we luffre divers travailles. whiche all together woulde make an ende of bs in one date. And than fythe the godd is will permytte, that thy milfortune mail fall, and that the river of thy decate ouerflowe her chanell, and where thou wenest to be most sure, thou halt be in greatteft perill, we hall mis nifter to the a frappe, to the intent that thou lose not thy good renome, though thou

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thou have lofte thy gooddes that be nought. Tell me I prate thee Torcate. why complayned thou, as he that is licker why crieft thou like a fooler why figheft thou as a desperate man ? Moho meeneft thou as a chylde ? Thou hafte goen an pli wate, and complained of thy refte. Thou arte cloathed to goot thorough bufmes, and thou faieft that thy gownes door teare. Thou walkest among the flones, and art force because thou falleft . Thou haft leaned and thoughteft not to fall, and finallie thou art fette with the world, and thinket to be free with heauen. Milt thou bane Saufeconduite of Fortune, that is enne mie to many & She can not geue thenas turallitee. whiche is mother to althins ges. 3 will alke thee one thyng? 3 put cafe the Sea had promifed thee, to be alwate in fuertie of hir, and theibye cleere wether, the fommer fnowes, and the wynter flowers. It will not be oft furetee Dozcate. If nature can not fuls fill this, beyng thine own mother, this kelt thou than, that fortune will gene it the, whiche is thy butust stepmother! Repe this rule for certeigne, and neart forgetit, that all naturall courses an (ubs

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Subjectes to mutacion enerie pete . And all mortolie folke that truft on fortune. mall fuffre eclyps euerie momente. Eind than fuche naturall thynges can not be almates in one cale. Df necefitee the goodes of fortune multe verifbe . fith they be superfluitee . Right vniuft Gold the right wyle goddis be . if they han made perpetuali that, whiche is bomas geable to fo manie: D2 that whiche is profitable, to have created it fallible. I will speake no moze of thy prosperia tee in tymes pafte, but now 3 will come to the banifiement that thou fufferest presentlie. Suspecious fortune made a faper at thy gate, knowing what the folde : and thou wofte not what thou boughteft : Spee made a beere bar = gain, and folde it beere to thee, the bath genen thee lower to; Iweete, and the Imeete is tourned into Comernelle for thee: She bath geuen the euil for good. and hath tourned the good to ell. And finallie, the bath bequiled thee at a tuft pice, not wenying to the that the would have doven thee domage: and though that thee was maliciouse in selling to the thou wer no lette folith in the bigng thereof: for the more there is in fortunes

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nee fhoppe the more fufpect is the mare chaundyle. D bow bnhappie be me, for in that market is nothyng fold but lies. And the trufteth nothing but boon the pledges of our renoume: and at laft mil not be naied , but with the for of our lyfe and that is the mofte greatteff and mischeuous wounde. It is as openlie knowen to enerte manne as to the that where as they thinke not to leefe their mares, faile fortune in that they pour, pofe, to their milhappe lieth in amaite. and is redie to bre theim. Thou maken me berie fore abafbed Torcate. I hane reputed the right wife and bertuogand now A take the for a loft foole. In good foothe whan I fame the young in Ba pette. I judged the worthie to gouerne Rome: and nowe that thou arte alle. thou descruck nothing, but to be calin a gater as a Cauen D bowe many thin ges are there to know a man by ? There is not to high a toppe of a hyll, butt is troden with feete : 1102 fo deepe a fea, butit is founded with leade. And ins bundzed peres one man can not attaint to knowe an other mans hert. Tellme I wate the, what lokedite thou for of fortune, after fo great welthe: Lyupus

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to the world, thinke to be in the world. The children of vanitee que and malke fo longe , that at lafte their biforbinate befire can not take fro the moribe their antibe villanies and Chamefulnelle, the whiche fortune dooeth not with theint that the bath reised buto the Shies, thins keft than that thee thall bowe with thee to the lowest parties? D foole Tozcate. thoughtest thou to passe the Sea without perill, to eate flethe without bones, to drinke wine without lies, to walke in the wates without finding floanes, to bre wheat without chaffe ? In good footh, if thou thoughteft to bre pil goos des. without hynderaunce of thy good fame, and so mainteigne thy good res noume, without loffe of pil gotten goos bes. I would witte of thee, what thou biddelt hope to dooe, lith fo long feas fon thou baft made a face in the mosto. rrritt . pere thou balt been in the grace of the worlde, nowe it is tyme fro bens foorth to fall at fome discord therwith. Abell kyng of the Afficiens, hoped to have but feuen peres of good profperttee : Queene Semtramis but onlie fire. Abell kyng of the Lacedemoniens fine, Eutrete kyng of the Caldiens fower, 18b Alera

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Alexander kyng of the Brekes . ili. 213 milcar the great of Carthage but two. and our Baius Cefar Romain but one oucly, and many before, and fith not one pere: and fith thou were the moft bu knowen of linage, the groffeft of unders flanding, and the leaft of power, the Darkelt of fame, and the mofte weake in merites: wherfore than complayned thou on fortune : af thou habbeft been bertuoule in all thele. xxx. peres, thou haddelt neuer eaten without thought. noz neuer Spoken without luspection. noz flept without fertyng, thinkyng what thou haddelt to doe, and wherin fortune myght beguple the. De that is so long besette about with so many ens nemics, I can not tell how be Moulde tabe any fure flepe . Eh Tozcate Coz= cate, the worlde hath fo many falles' and we know forll howe to continue amog them, that be wordly, that scant ip we are fallen, whan our bandes and fete like sclaues be so fast tied that we can not lofe theim. It filleth our perfos nes full of vices, Avengtheth our fines wes to wickednes, weaketh our bertes in vertues, and finally rendrethour lpis tites in a traunce, and maleth our bita Derstan:

berfranding, and chaungeth our tafte. and fufferetb bs as beaftes, to theme our entiles that we feele with wapigna ges, all though as men we durft not hewit. And that this is true:it appea reth, that whan we fee, that wee tofe, we lament and complayne: and none can belve bym felfe. This fmall leffon A write to the to the ende thou muldels line in leffe thought. The horse colt that thou diddeft fend me, leaveth bery well: The spaniell that thou senft to me. is well, but be is wilde: The calfe mas beraie fatte, and 3 moulde baue eaten it foorthweth, but my wife faus fine bufilp praied me to keepe it, and thruketh that it was follen in a gats benne. I lende to the. it. ab. ferters foz to fuccour the in thy trauailes. And as touchping thy bany fiment, attyme cons uenient 9 chall dispatche thy mattiers with the fenate. The confolacion of the goddis, and the love of ma be with the Tozcate. The Codennelle of euils, and the pic of the furies be seperate fro me Marcus Aurelius. Faultine mp topfe greeteth the: and in lykewyle fro hyz part and outs, to the mother in lam. and thy wyfe have us recommended.

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Marc of Rome lendeth this writing to Torcate of Baiette.

Taletter fent to Domitius of Lapue, to comfort hym in his banischement.

The fourth letter.

Acke ozatour Romanne, bozne on mount Celio, to the Domitian of Capue, Calute and confolacion of the goddis consolatours. In this right colde wynter, there arole in this land a mightie great wynde, and by reason of the great wynde, arofe great quantitee of waters, and the waters have cauled great bumibitees , and great humibis tees, breede diuerle maladies and dils eales: And among all the infirmitees of this lande, I have the goute in my hande, and the sciatica in my legge. for the health of my wife fauftine, I can neither goe noz write, I faie it because I can not write to thee fo long as the caufe woulde require, and as thy than: hes meriteth, and my defire coueteth. It is thewed me, that by occasion of a horfe, thou hast had strife with patricio thy neighbour, and that thou art banis med

med from capue, and let in the villon martine. Thy goodes ar confished. and the children banished, the howse cafte downe, and thy nepheme is put out of the Senate, and banished the Sea nate for tenne yeares. It is tolde me. that all the date thou weepest, and was keft by nighte: in compaignie thou dp= eft, and dooeft loue to refte Colitarilie: Thou bateft pleasure, and louest pens finenelle. And I baue no meruaile: foz the folowfull beartes live with teares and weepping, and be merie and laugh in dipna. 3 am right forte to fee thee loft : but muche moze , that for fo small athyng thou houldest be cast awaie, as for a horfe, to leefe all thine effate. D how variable is fortune, and how foone amifaduenture falleth befoze our eies? fortune geueth thefeeuils, and we fee it not, with hir handes the toucheth vs. and we feele it not: the treadeth vs bus der feete, and we knowe it not: hee speaketh in our eares, and we heare hir not . We crieth aloude buto bs , and we buderstande hir not, and this is. because we will not knowe hir: And ft > nallie, whan we thinke we are moste fureft, than are we in moste perpil. 13b iii Trouth

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Trouth it is, that with a littell wrnd? the fruite falleth fro the tree : and with a littell sparkle, the howse is fet a fre: a smalle rocke breaketh a great thippe: and with a lyttell fione, the legge is G fate, that oftentimes of that we feare not, commeth greatte perpli: Guaclofe fiftula, tather than in an os pen, the Surgrens doubt the perpil. In deepe apil waters, the priote feas reth moze than in the greatte bre baues : Of lecrete embulfbement, rather thanne of open armies, the warriour Doubteth . I will not only face of frangers, but of bis owne propre, not ofene nemies, but of freendes, not of cruell warre, but of peace, not of open bos mage or sclaunder, but of secrete pes tyll, and mischiefe, a wyse man ought to beware. Bow many haue we feene, that the chaunces of fortune couldenot abate, and pet within a shorte whyle after buwarenelle wyth greatte ignes minious chame bath ouerthrowethem! I woulde witte of the, what rest cana persone haue, that trusteth cuer bppon the prosperitie of fortune, sprh forso lyght a cause we have seene so greatte a Arpfe in Rome, and suche a love to the boule ?

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howse . Seepng that I fee . I will not feare the wyndes of hir trauailles, noz beleue in the clerenelle of bir pleafures. noz bir thunders mall not feare me, noz mill trufte boon bir flatterpiges. noz thanche hir for that thee leaueth with me, not be forie for that thee taketh fro me, nor wake for anie trouthe that the faieth to me, noz vice for any of hir leas fonces, not laugh for aniethong that the defireth of me, nor weepe for geurng me leave . If thou knowest not the caule of this, I mall tell thee. Dur life is so doubtfull, and fortune so waps ward, that the doeth not alway threate inficityug, noz friketh in thzeatnyng. The wrie manne goeth not fo tempe = tately, that he thinketh at everie Geppe to fal, noz line with to finall a thought. to thinke to ouerthzowe in every plaine path. for oftentymes falle fortune haketh hir weapon, and friketh not. and an other tome, friketh with s out hakyng. Beleut me of one thyng Domitius : That parte of the lyfe is in mofte perill , whan with littell thoughte or care, menne thinke theim felf mofte fute. Milt thou fee the trouth thereof & Kall to the mende Becentes, 13b iiii that

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that scaped fro many perils by sea and by lande, and per died betwene his temmans armes. Laomedon verifbed not buder Trop, but was Clain in his bous. Breat Alexander Died not in makping marre ouer all the earth, but he ended with a littell poplon. The couragious Laius Cafar fauch bim felfe in.lii.bat tailes, and after in the Senate was Clain with rerit . Arokes of penknyues . 26 clipio brother of pompei, perifhed not flotping. rrif. pere bpon the Sea, buthe was drowned after in drawring mater at a well. Tenne capiteignes that Sus plo bad with hym in affrike , that bans quifted manie harde battaples, asthey were mockyng on a bridge, they fell fra the bridge, and were drowned. Bood Drulio that bad ouercom the parthes, the bate of his triumphe, gorng to his chariotte, there fell a tyle that clauea. funder his head fo that bainglozie was the end of his good lyfe . Mohat Mould I tell thee moze : Thou knowest well, that Lucic my liffer, hauping a nedle on hie bosome, plaiping with hie childe be: twene bir armes, the childe with his bande bitte the nedell fuche a frokem= to bit bodie, that he flewe his mother. Buco

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Bneo Ruffon the Confule, fente againg the Bermaines, of our tyme was fo bas liaunt in armes , that none of our pres dece Tours furmounted bym : per be kembrig bis olde white heares one of the teeth of the combe entered into his hed, whereby grew an impostume, by oc = calion wherof, be ended his honorable life tor fo fmall a cafe. Bow femeth the Domitius ? As A do tell the of Co fmall anumbre. I could recite infinite erams ples , what milfortunes fell after good fortunes , what mischaunce after great glozie, what miladuenture after areat bappe, what great euill they take of their beathe , after the beginnpng of great welth in the life. I bepng as thei. knowe not what to defire, but they bes ma as I am, will rather choose the las bonous and honourable death , than anpil death, and an honozable lyfe. To my feemyng, be that will be a manne among menne, and not a beaft among beaftes, ought to trauaile fore to live well and muche moze to die better. foz at the finall ende, an pil death putteth great doubte of the good life : and the good death executeth the pil life. 3 baue written to thee at the beginning 13b h of

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of my letter, that by reason of the bums Ditees, the gowte greeueth me pil . But to fatisfie thy delice, I would farme write with my hande moze at length. Two dates the loue that I beare to the. have foughte with the perne that I en Dure. My will would write, but me fpugers can not holde my penne. The remedicis, fith I may not as I would. that thou wilt take as thine owne. that I maie doe, as mine own dede. Fanfine mp wife faluteth thee, who by reason of inp difeales, is halfe pll at eafe. Itis thewed bir, that thou half great pernof a burt of thy face : the bath Cente thee a bore with baume, that thy hurtefall not appere in thy vilage. If thou canti find any grene almondes or new nuttis Faustin praieth the to fend hir someby this bearer. I panebut littell Aone of monete, therfore I fend thee a gowne, and the wife a kirtell. Ro more but I praie the goddis to gene thee that 9 bes fire for thee: and to geve me, that thou Deliteft for me. And belide that, 3 door write to thee with my hande, I genete thee mincowne proper heart.

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Ex letter fent fro the Emperour to Llaudius and Claudine his wife, bycaufe, they beyng olde, lys ued as younge persons.

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Arke of mounte Celio to the Claudius and Clausdine hulbande and wyfe, dwellyng in my warde, I delive health, lendyng you this letter. The

trouth is , because pe are mp freendes. and under my charge, Benguire of them that come fro you, of your chates : and by theim that goe to you, I lende re= commendacions to you both: if pe baue mp good wil, demaund it of your hear: tes. And if in your flomaches perepute and take me but as a fulvicious freend. than I thinke mp felfe euen cleane cons dempned. The cruell forgeatfulnelle. the whiche mate be caufer of mine ab= fence peraduenture banifeth the good dedes, that pe have received of mp pers fonne. If in any thyng I haue intrea = ted you with lyes, than I require; that re intreate me nothing with trouthe. butifI have been alwaies your good neigh:

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nerghbour and freende, if pehaue am nede of myne bonour, than be to me as good. Bato furion my freende, as well as your parent, pallying this wate to Alexaundite, bath thewed me many thringes, the which wer done in Rome: and amonge other he weemed me one thyng, that caused me to laugh, whan I harde it : and pet it was right are uous to me, whan I thought theron. Some thringes we take fobenly in foot and mockerie, the whiche afterwarde, well conspored, make be berp forie. He wewed me, how that pe feemetou nery man right ancient, and very your in your doyng : for you aray your felfe Dately with new apparell, as re bulbe go to weddpuges: and where as mendo honour you as auncient persones, re heweyour felfe wanton: and whanne folke renne to le gewgawes, pe are not the laft. There is no lightnes in Rome, but it is regestred in your bouse. Thus re geue your felfe to pleasures, as they that thinke neuer to have displeasure And finally, whan re thoulde lyftby pour handes, peentre newly into the wages of the worlde. Truly my nerghs bours and frendes, to speake with dut reues

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tenerence. I am albamed of pour bumamefaltnes, and am no lelle fozie foz pour fautes. There be diuers greuous fautes, that are made light by the hos neft withdrawing of them. And fome os ther that are but fmall fautes, and fins dong no wates to leave theim, are eftes med berie great. By all the goddis & can finde none occasion, how for to era cufe pour eupls: But I fee now, where with to condempne theim . Moberfore pardon me, if that I feeme bnboneft to fpeake fo muche, whan pe be not honeft in your liuping. In good foth I denap not, but that thou Claudius halt beene tight free and liberall of the persone. and thou Claudine right faire of bis lage, and many persons for the beautie of thy forhed have ben curious to have had the to wrfe, but I wold wit of the routh of the one, and beautie of the os ther in plying all your lyues in vanities what goodly trinkets pe bope to weare in the Araitnes of the Sepulchie. D great fooles, ye and fooles againe. Do you not know yet, that the tyme fleeth with mourng of wrnges! The lyfe tras uaileth on hir wate without lifting of Dit fete: fortune Aretcheth bir without airtyng

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Aircyng hir armes, and the world boys Deth it felfe fairing nothring, the fleme confumeth without felyng, and our glas rie palleth as it never bad been : and fis nallie beath affagileth bs, er euer be knocke at the gate. Certeignely it isims pollible for to make linewes of bloubbe. of bernes to make boanes, of a cragge rocke a plaine wate, and of politile to make impossible. I meane that none Gall thinke, but that the greenenellent pouth shall waste and wyther in age. D worlde, what a worlde art thou: fo littell is our force, and our weakenelle so great, that without resisting drows neft vs willingly in the devenelle of the perillouse whyslepoole: and hyden bs in the thickelf of thy mounteignes, and leadest vs out of the brode wate, wans Derring by thy narow pathes, and brine geft be into the rugged waie. I boot meane, that they that be greateft infas mour, thou bringest into daunger, to the entent that with one aroke of thy foote, thou matelt ouerthrow theim . D world two and fiftie pere I baue been in thee. and pet thou never faidest one trout to me, and I have taken thee with tenne thousande lyes . I never desiered any thyng

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thrng of thee, but thou diddeft vomile it me, but thou neuer gaueft me anie thing promifed me. I never treated with thee, but thou beguiledft me: I neuer as rived at thee, but thou loft me: I never faw thrng in the, wherby I thould loue thee . For all that we fee in thee is moze thie to be abhorred . And belide this. T mote not what is the worlde. D what faute is in bs , thy worldite wretches ? for if thou hate bs, we dare not bate thee: if thou braule with vs. we must be fill:if thou fourne at bs, we must luffre thee: if thou beate vs with a staffe, me fate notheng: And pet if thou wouldest have be gone, we will not go. And work ofal is, that we had rather ferne the for nothing with trauaile, than the goddis with praier and reft . I (weare to the by the immortall goddis, that oftentimes Imake accopt of my peres palled : and another time I revolve my bokes, to sce what I have redde. And likewife I des maund of my frendes, to gene me coufel to know, wherin it is that I wold fpeke. Iberng at Inhodes, redping Retholike. My Lord Adrian keepyng me there, at the age of, rri. yere, my yong flethe, and no lette weake than tender, at the firste woorke

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moorke I founde Colitarinelle, and the folttarinelle with libertee abored the world : In adorpng I felt tt, in feelpng I folowed it, in folowyng I ouertooke it in ouertakping I toke it, in takping ? proued it , in proupng & tafted it , infa-Apng 3 founde it bitter , in findyng it bitter, Ghared it, in hatyng it, 3 felte it, in leauping it, it retourned, and to tournyng I receiued it. And in this mo ner, two and tiffie peres, we have ear ten of one breade, and dwelled mone howle. Mhan & fawe it displeased, I ferued it, whan it fame me thoughtfull. it chered me, whan I fame it in profpe ritee, 3 demaunded it, whan it fameme merie, it beguiled me. And thus we to gither buto this date, not geupig me leaue to goe, noz 3 willpng to depatte fro it . D worlde , thou hafte fo manie countenaunces in the banitce, that thou leadeft all wanderung in vustablenelle. Sith we luffer the to take vs. thou will neuer deliuer bs , if we withdraweout feere fro the fnare of fortune, forthwith thou fertereft our legges fafte withy rong: and if by chance we fill the prons, anon thou manachieft our handes : and though the wate be araite, the pathe marpe,

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marpe, the tournete long, and out fielbe meake, pet our bodies are euer laden with vices, and our heartes fulfilled mith thoughtes and penfineneffe. Dt one thying I have great meruaple, and 3 can not deuile what it is , without a = nie constrainte to the contrarte, we goe fuerlie ouer the bridge, and pet we will goe an other wate: and though the same waie be fure, pet we will aduenture in: to the gulfe : if the wates bee brie, pet will we goe through the dyrte and myre and plasme: hauping meate for our li= uyng, we learthe for poplon to apil vs: we fearche to be lofte, and mate be allus ted : without interest we commit sinne. feerng perne commyng withall : And finallie, to the intent that me fould bee taken for good, we shoote at the whyte of vertues, and hitte the butte of vyces. One thying 3 confelle, though it be mine owne chame : Beraduenture intime to come, it thall be profitable to lome other. In fiftie peres of my life. I would prove all the vices of this life. tofee if any thyng mighte haue fatifs fied the humaque malice : And after 3 had feen all thying, I founde, that the more I did eat, the more I died for hun= CC ger,

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get : The more 3 flept, the more fluggy I was: the moze I dranke, the moze thyafte I hadde, the more I refted, the more weerpe I was : the more good T hadde, the more conetonic I was: the more I fought, the lette I founde: And fynalize I neuer tooke pepne for any thong, but I was euer lette, and than anone I hadde appetite to an nother . Let no man thynke to lyue in the fleme. and latisfie the flesche. It hath power to take fro bs our lyfe : and we have no power to take from it the disordy. nate couetyle. I woulde farue know of the goddis, why our dates thoulde baue an ende. D cruell goddis, whatis this! Me can neuer pale one good lys ues date, we doe but taft it, and sopals feth our lyfe, and lyfe is but a dreame, and death wateth it . Let euery man know, that the worlde taketh our wyll, and wee with our good well, geuelt thereto: and it taketh our well to the ende to content vs, and praple that we praise, and the tyme passeth so, that we lyue after the curled tyme. To atterne vertues, we have good defire, but to at tern to vices we put to all our workes. Whis have I larde for you Claudius and

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and Claudine, that in three score veres? re wyll not issue noz goe out of the pape fon of the world: Is aupng pour feete pus trified with prons and chapnes, what isthan to be hoped of yong personnes, which be of five and twenty yeres old ? ercept my memory favle me, whan I was with you, pe had your neuewes fonnes of your chyldren marred, and meces, doughters of pour doughters marted: & me thinketh, whan the gupnes come, the feafon of cherres is not come : and whan the new wine is tun= ned: the day hulkes ar cast out. Can pe luffre dyners neuewes, fonnes to your children, in your hous, and few peres in pour persons ? Wery seldom we se fruit and the floures togither: for whan the one is tipe, and in feason, than the other is cleane gone and auorded.

CIn this cale I thynke greatte merauaile, howe ye can bee of many yeres, and seme to be yong. I know none osther thyng, but whan ye maried Lamsberte, your owne doughter to Drusso, e Matrine your nicce, doughter of your doughter, with Lambert that wer ally tle and yong childern: and sith that ye bee of a good aege, and lacke good, ye

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maie deue buto eche of them twentie per tes of your age, in freede of their domite And so re mail valade you of routre, tes, and charge you with other mennes goodes and Cubftaunce. Ro leffe this matter paleth in thought, the the hort cloath dooeth in a falle weauers band. Pe have Areigned it on the tentours, and drawen it on the pearche, for to lengthen the life. If pe were made faire and cleere cordwarners ware, and Iweete of lauour, that pe might be dias wen out at length, it were well dooen, but ye are but as fruicte of almondes, feemping drie without, and wourme eas ten within . for the love that I have to you, and for neighbourhoode that pe haue had with me, 3 delire fill freends hippe of you, that lyke as I knewe you poung, and veraie young, to to knowe you olde, and veraie olde. I faie not that pe furmount in age, but pour witte fayleth you. Delaudius and Claus Dine, I will ye knowe, that to fufteigne pouth, and to deface age, to length the life, and drive awaie death: it is not in mennes handes that desire it, it is the goddis that dooe gene it, whiche acco; dyng to Juftice and our couetife geneth pg

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halife by weighte, and beath mithout measure. Ye mate knowe, that our nature is corrupcion of our bodie, and our bodie is putrifaction of our witte, and our witte is guide to our foule, and our foule is mother of our defires , and our helvies are Clears of our routh, and our routh token of our age, and our age fpie of our death, and death the house of our lyfe, whereinto youth gooth on foote. and from age, we can not flee on horfes backe. I would witte a thrng of rou. what fonde pe in this lyfe ? Moherfore dooeth life content you after foure score peres of age ? epther pe haue been good opll: if pe haue been good and bertus oule, pe thall not recopce you with pll goddis, if pe haue been pli, than as well delire death, to the intent pe Mould be no moze pil, ozels tustie ve mighte be laine by Juffice. For he that bath been plittli three Core peaces of age, in hpm there is no hope of amendment. Mban the couragious great Popei, and Catus Cefar wer enemies, and beying in cruel tivill battaples , Rome was infamed, and them felf loft. The annales theme, that suche as came in favour of Aulius Lafar, cam out of the west, and the fuc= CC itt couts

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cours of Bompei out of the eaft, among other there came certaine people out of Barbarie, dwelling among the mouns tains Biffces toward Jude: Their cus frome was, whan they came to thage of fiftie peres, to make gret frzes, & brenne theim felfe quicke in factifice to their goddis, and the fame date the parentes and children would make great feas fes , and eate of the felhe balfe beent. and drinche wine with the affes of the bones. This was feene with the eics of Pompei, because that he accomplifted the peres of fiftie in the campe. D gols Den worlde, wherin were fuche men, o happie people, that buto all the worls Des to come, baue left fuch a memorie of them. They dispised the world, and for: gat them felfe. Mohat frokes gaue thei to fortune! Mohat delites for the flew! and howe littell fet they by their lines, and pet more, to fette fo small flore by Deathe D what bricell was this for the vicious, and what hope for the vertue ous, what confusio for them that loved this life, and what enlaple not to feate death, haue they left bs ? And fith they despised their own proper life, it is than to be thought, that thei died, not to the entent

entent to take other mennes goodes, to thinke that our life neuer hal haue end therfore our couetife neuer hath ende. o glozious people, and tenne thousand tymes bleffed, that lefte their fenfualis tee, and vanquished their naturall wil. beleue not that pe fee, but geue faithe to that peneuer fame, as they that feenos thyng are againfte the fatall deftinies: who goeth against the wate of fortune. geue a wrinche to the life, robbe the bo= die at the deathe, winne honour of the goddis, not that thei fould length your life, but to take the rest of the lyfe. Ars chagatus Surgien, and Anthonius the philicion, and Alculapius the father of medicines. A thinke wanne but littel in that land. who commanded thefe Bara bariens, to take frape in the morning, and to take pilles at nighte, and to res freme theim with milke, to take cleere barley to announct their livers, to daie tabe let bloud, and to mozom to take a purgacion, to eat one thrng, and to ab= ftepne from many thynges ? Than me thinke that they beeping of fiftie pere of age, and you of irrrat the leaft fould beeegall with thein in wisedome. And if we will not take Deth in good worth, Cctitt ret

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pet at the least amend the pil life . I res inembre well of a long tyme, that fas bricius our neighbour willed bs , to bes ware of a mockerie, the whiche if it be not broken, there mall folowe great dis Monour, And fith he thewed me fo good a leston. I will pate you with the same moneie. I will theweit you, if pe poore aged folkes doce not knowe it, pe bee fuche, that your eyes are bleared, your notes dropping, your heares white, pour hearyng dull, your tongue faultes ryng, pour teeth waggyng, pour face winkled, your feete (wolle, your houle Ders croked, and your fromake diffema pered, finallie if the graves culd speke, they mighte rightfullie call for youto come, and inhabite in them . Df trouth it is great compation to beholde roung ignozaunce, that open their eies, to know the infortunes of this life, whan it is tyme to cloafe theim, and to enter into the grave . And thereof commeth. that it is in bayne, to geue counfaile to barne young people. for poutheis mithoute experience of that it booeth, and is fulpecte of that it heareth, and will not beleve that is faied, and difs prayfeth other mennes countagle, and fat

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taright poore of their owne. And there fore I faie Claudius and Claudine, mp freendes . I finde without comparison. none so yll an ignozaunce of goodnesse. that holdeth thefe young personnes. asis the obstinacie of thefe aged perfonnes in vil. The diffinicion of vil, is a manne not to knowe that be ought to know, yet it is wors to have the knows lage of wyledome, and to live lyke a bute beafte. D re olde gowtie people, reforgeat pour felf, and renne in polle, after the lpfe, and pe neuer regarde what thall fall, tril pe bee luche as pe bould not, and without power to res turne backe : and hereof cometh that pe lacke of life, ve wil supplie it with folie. Than awake pe that bee Combing. have no force to Geepe, open your Geepie ues, and accustome you to do well:take that is nedeful for you: and finaltie ap= poincte you betymes with death, er he make execucion of your life. Lit. peres I have knowen them of the worlde, pet A coulde neuer knowe none so olde, noz loputrified in their membres, but that their hertes were hole to thinke buhaps pinelle, and their tongues hole to make lyes. Take bede, pe pooze olde persons, Ec b me

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me thinche lith Commer is palt, pe haffe forwarde with the tyme : and if petal rie a fmall feafon, pet pe make baffe to take lodgeping. I meane, that though pe have past the date in the sea with pes rill, the nighte of deathe will take von at the port of health. Abockes doe paffe with mockepuges, and trouthe with trouthe : though I haue Ceene you right poung and hardie, now I fee pou beraie olde : Though the anyghte palle his courfe, pet it is not his faulte, if the borfe be not well repned : but at the end of his courle, he will trimme his boile. Let not that begile you, that of custome hath begiled men: That is, pe halbe ag well estemed thereby, as though rehad much money. I beleue re folow divers. and pet they all have envie at you. But trufte me, that at the end, honour is ges uen to a young perfon poore and bertuous, tather than to an old person trebe and viciouse. The riche maie baue power to bee more effected with poor people, and accompatented with riche and couetous : but the vertuouse poore perfon fall be better efteemed and leffe hated. Mhat can be greater confusion to a perfon, or more wame to our mos ther

ther kome, than to fee in divers places. the olde people behaue and appoincte theim, as roung folke, as though thei lyke the byne leaves did newely bur= geine ? Mhat thyng is it to fee the old perfones, nome in our daies, braide and make faire their white beares, trymme and kembe their beardes, weare fraite moves, their holen garded, their four s tes frounced, their cloakes of Charlet. their bagges enbrouded, their cheynes of golde about their neckes, frynges of golde and fpluer aboute their apparell. Dyfrige fethers boon their hattes like Brekes: perles and ringes on their fin: gers like Andiens, their gownes longe like flamine prieftes, & finallie woorft of all, whan death bath geuen them date, than thei answere, that newly they wil ferue a tady? D bow many haue 3 kno= wen in Rome, that were highly renou: med in their youth, and after thorough wanton lightnelle thei were but lofte in their age: and worft of all, thei loft their renoume in their age, and the fauour of their parentes, and the profite of their children. Certeinlie Buagin, Caton of the auncient linage of the Catons, was in Rome, a priest of the law fine peres, and

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and prouofte.iti. peres, and Cenfure. if. peres and Dictatour one pere, and Confule five tymes, and whan he was par the age of. Irb. peres, than be began to ferue Rolane doughter of Bueus Curs cius, a ladie right faire and young: and he boted to farre in hir love, that he frente all that be had to ferue bir , and mould weepe lyke a child whan he fam hir. It fortuned this ladie fell licke of a feuer , and the lifted to eate newe gras pes, and it was in fpaping tyme, whan there was none rype as than in Rome. the Cente for Come to the feeld of Danus bius, that was a. M. and . v. C. mple thence, and this was thewed to the Sea nate, and they ordeigned, that Inofana mas cloafed in with the birgins beffa. les, and the old man was banifed per petually out of Rome, and his children lived in great powertee, and the father Died infamed. I beleue that pe haue heard of this . There were divers that reputed for a great villante the deede of the olde louer, and praised the fentence of the Senate. But I thinke if Buagin had had as many young persons in his banifbement, as there were olde amorous persons that toke by him eraums ple,

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ple, I thinke there would not be fo mas me men lofte , noz fo many women fo vil marred . And therefore the beft is, that fuche people, whan they be warned by their feruauntes, and reproued by their parentes, and defired by their frendes. that thei make not excuse and sap, bom they be not amozous, but in mockerie. Mohan I was verie young bothe of age and mitte, on a nighte I mette with a neighbour of mine nigh to the capitoll. Twas his nephew, and fon to his fone. and faied to him : My lorde fabricius ve are amozous thus and thus. He auns fmered me, I Do it but for paftime. Cer: tainly Thad meruaile to meete hom at that houre, and I was abached of that answere that he gaue me. In them that be fore aged and of fadneffe and grauts tee, fuche requeftes ought not to be cals led amours , but rather dolours , not a paftime , but a lofte tyme , no mockerie but a folimes: for in love with mocketic, foloweth the trouth of infamie. To the Claudio and Claudine. I demaund of you olde louers, what is it to be pos lythed and arraied as ye be fo gaplie. but the bronde of the tauerne, where there is nothing but binegre, fapre egges

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eaces and nothing in them, gilt pilles. and bytter in taft, an olde botteil anda new floppell, a hole wounde rancled bnderneth, the fpgure of an ove to take partriches, a Cippper maie, where no fore is fure, and finally and old louer is as a knyght decayd, that belpeth to lefe money, and can belpe no man fro perill. of trouth the oldelecherous loucris as a fmone with a white head and a grene taile'. Than we thinke, pe that bee mo frendes and neighbours, pe take m hede in breaking the wrnges out of fea fon, whan the fethers bee gone : and ret ve beauvlemenot, to fate that there is tome inough: Beleue me, that that make be done in the date, leave it not tyll the night of your age . For the blunte knife cutteth but yll with the edge, and he that is wonte for to eate the fleshe, can not eate the bones . Than lette be come to the remedie, to redrelle this dome mage, that is, if that the house beginto fall, hoze and faie it not with pieces and felender tombze, but with freight prilers of the life, that we have to reld the goddis, and to men by good fame. And pf the vyne of all our vertues, bee tedy to be gathered, at the least lette us gather

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eather that is left be by budeffanbyna and fith the waters of our reft are was ned with our pil workes, let be water them with new mufte of good delpres. and than the good goodis will be content with the feruices, that we ought to bo, for the merites & remardes that they do to bs, fo that we if befire, to ats taine golde for our workes, pet to paie be with the copper of our good defires. And finally, I fay to you Claudius and Claudine, if pe haue offred the floure of your youth to byces, office nowe at this time, the branne of your age to the gods dis. I baue waiten thus largely to pou. as I thinke: and bycaufe pe wal not be take as comardes, nor I for hardy, give no part of this letter to any persone.

Cand I delyze you to have merecoms méded bute all my neighbors in Rome, namely but Druline the honourable bydow. I sende to the two thousande serters, thou thalt geve a thousande of theim to Gaurina the doughter to thy doughter, I send it to hir for a plesure, whiche the dydde me at a feaste. Faussyne my wrfe is veraye syche. Thou thatte grue the other thousande to the Testale virgines, that they maye vaie

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praie for hir unto the goddis. Unto the Claudine, Faustine my wyfe, sendeth a coaster, but by the goddis 3 dose not knowe what there is within it. Rome that ye be aged, 3 befeche the goddisto sende you and me, and my wife, for to end the reste of our dates in a good life. Marc your neighbour and freend hath written this with his owne hand.

Ta letter tent fro Marke the empes rour to Labinia, a Romayne wys dow, forto comfort hir for the death of hir hulbande.

The . bi . letter.

Arke of mount Celio, first consult Momain, sent against the Daces, to thee Labinta Romaine Ladie, we for thee Labinta Romaine Ladie, we for thee Labinta Romaine Ladie, we for the, and consolation of the gode disconsolatours. I thinke well: thou has suspected, that I have so littells to thee, such in thy profounde and greauous hurtes, my consolation hath been southfull. But I remember thy noblemes, whiche can ever fayle: and my good will, the whiche hath neuer delisted to serve thee. I am in suretee that

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thy great vertue buld put awaie the fu-

wect . for though 3 am the laft to coms fort the, pet I am the frafte that feeleth thy dolours, and wall not be the last to temedy thy troubles. And in cafe that ignorance is the ende of all bertues, els perance for all vices, as well fometyme areat pleasure taketh away reft from the wrie folkes, and fclandzeth theins nocentes : muche better amonge be las trns we frnde with ignorance of vices. more that the grekes do with the knowe lage of bertues . Af that we be ignozant behaue no pepn to abyde it, nor forome totake it . I faie it bicaufe I haue knos wen, that I woulde not know, and that is.the tranailes ar at an ende of Claus dine thy boulband, and now begrineth the forome of Labinia . 3 haue kno= ben it certarne daies, and woulde not discouer it to the for it shoulde have ben cueltie. She that hath been in trouble lo longe a space with absence, that & boulde have gruen knowlage of the

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that re writ therof, my pepue hath been Double. I fele bis beath, and nom I fele in his beth my folitarinelle, and thy bee Colacion. Thou halt reason to weve, not for that he is with the goddis in reffe. but for be miserable persons, liupna in the power of Co many illes. therfore me mold not celle to take pepne and lozow. D Labinia, oftentimes I haue thought for what thrng I myght fraft were, for the pll that lyueth, or for the good that Dieth . For as much burteth the pli that ts founde, as the good that is lofte. It is greatte pepne to fee thefe innocentes dye, and furely it is no leffe peyne to fee the malicious people lyue. that that necessitie muste needes come. whan it cometh we ought not to sclans Shew me Labinia, Doeft thou Det it . not knowe of how good conversation the goddis be, to whom we hope to goe, and how yil the men bee, with whom we are conversant, that as the pliate borne to dye, in lykewyle the good dys eth to lyue ! Hoz a good man alwate lys ueth in diping, and the pli alwates dys eth in liuyng. And than fyth the gods dishaue caufed hym to come to theim, tris no greattethyng that they bauetas ben

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ken fro the . I am in certapne, the bell's red housebande Claudine, and my true frende, fepng where beis, and remembirng what he bath Ccaped, had rather to be apil there as he is, than to returne agapue to the . Of trouth the remedies for widowes is not to thruke of any cos pany palled not of the folitarinelle pres fent, but to thynke of the reft, that they bope to come to. Af hytherbuto thou balt ben in peyne, abydyng in thy house nowe recopce the, because he abybeth for the in his, for thou halt bee muche betrer intreated among the goddis, tha bere amonge men, noz consente not to thynke that thou baste loste hym all on= ip. For forh we all recorced of his lyfe. we ar than bound to wepe for his death. The greattest forow to a sycke herre as monge all other forowes, is to fee other relopce at his bolours, and contrarys wrfe, the greattest cafe amonge all gres ues of fortune, is to fee that other fees leth their forow. All that my freende wepith for me with his eies, and althat he feleth of my forow, dischargeth some what myne inward pepne. The bokes in the time of Auguste the emperoz shew eth, bow as he was nere to the river of DO IL Das

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Danubius, be founde a maner of pen ple, baupng this cuftome. The fame boure whan a bulbande taketh a wyfe. or a louer they woulde fweare by they? goddis, neuer to weepe noz fozow for a np maner of fortune, but to forget them own propre troubles, and to die to reme Dy their louer, and fo in likewife echeta Doe with other. D glozious mozlde, D tright happy age. D people of eternall memozy, wherin the men were fo hum. ble and their louers fo true, that wolde forgette their owne forowe, and weepe for others. D Rome berng Rome. o tyme pli fpent. Dipfe pli applped, D fmal thought rechelelle in thele baies. that bertes prefent leparate from wels th, and affured without remedy in e upli, that men forgettyng that they be men, tourne theim felfe to the beaftes? I delyze to gene the lyfe, and thou dy eft to take away my lyfe: Thou wereft to fee me laugh, and I laugh to feethe wepe. And thus to no profite of any of bs, we leefe, and we retopce in leefyng of our lelfe. By the lame of an honeft man, I Sweare to the Labinia, if thy remedy lay in my bandes, as thy forow dooeth at my berte, thy pytyfull wee prngcs

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princes fould not burt me, noz the head nie and mofull Colitarinelle of the buf. bande: but lith thy remedie and my des fire cannot be accomply fed, and that with death, noz with them that to dead. me have no power, than remitte it into the bandes of the Boddis, who can muche better deliuer be than we can choose. Me see by experience naturall. that fome fickenelle is healed by woozdes, that bee fated to us, and some by boordes that be lated to bs , and fome with wordes do leave other medicines: I faie this, because the heartes that be in perne make a fea of thoughtes, fome time comforted with benefites dooen to the person, more than with wordes spo= ken in their eares: an other time the fos towfull heart is more comforted with wordes of a freend, than with all other feruices of the world. D how forowfull am I, for in all thele am I fautie, con= sideryng the highnesse of the honoras ble ladie Romaine, and the small abilitee of me, Marc of mount Celio ! I fee my felf to buable to comfort the, and to remedie thee I lacke fubfance. 3 baue made the a fore wound, the which wold be taken in woorth. I will not paie thee Dd tit with

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with puke and paper, that which I may Doe with my perfon : for he that geueth countagle with woordes, maie remedie with woothes, if he we've hym felfe a freend in time paft, not taken in suspect to be an enemie in tyme to come. If thou haftreputed me bitherto for the neighs bour, and parent to thy bulbad. I praise thee nowe to take me for thy husbande in love, and for thy father in countaple, and for fonne in feruice, and for aduo. cate in the Senate, in suche maner, that 3 hope thou Bait faie, all that 3 haue loft in manie. I baue found in Mathe & lone. And because that is greuous cons flictes , where as craft and fubtiltte is forgotten, the buderftanding is altered, and the reason withdrawen, than there is as muche necellitee of good counfell as of a meane remedie . Claudine nowe dead, was my freend, and I Marke as live am his, and also by thy deserupng, thou maiest commaunde me what then wilte: and for the lone that I have to thee, thou maiest desire of me any thyng nedefuli. g praie thee eschue the ertres mitee of the Romaine widowes. Form all extremitees lyeth the vice, for all fuche werieth them felfe, and annoyeth the

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the goddis, and left theim that be alive and bo no profite to theim that be bead. but geue fuspection to them that be pli. as did fuluius wife, the noble marke marcello, the feering bir bulband burts ed in the feel de of abars , Ccratched bir bifage, and tare bir beare, and brake bir teeth, and at auerie place fowned, and two Senatours held bir by the armes. because thee thould not hurte hir Celfe. Chan fated flautus Cenforius, let bir alone, for this date thee will folowe the fourneie of wydowes, and fo it was, foz whyles that the boanes of Marcello were a brennyng . Wee was intreatung to marrie an other bulbande, and pet more to be noted, one of the Senatours that ledde bir, gaue bir bis band, as one Romaine to an other by pervetuall mas tiage. This cale was fo foule, and tas hen of euerie man for a great villanie. and all the Romains there present mer abathed, and wer in suspect neuer after to beleue wydowe in Rome. I faie not this Labinia, because thou wilt doe so: for by the god abars I sweare, the here of Marke bath of thee no luche fulpect. nor thy great age will not luffer it. noz the auctoritee of so sadde a Matrone Do ittt mill

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will bemand it. I require the right bars tille, forget not the honeffee that ought to be in a Romain woman, noz retraite that is requilite in a widow. For if thou be a wybow of folitarinelle, that thou feleft by him that is dead, than comfort thee of the reputacion that is holden of thee by them that be liupng. I will fait no moze to thee at this tyme, but that thy renoume may be suche with al men, to cast suche a bridell byon theim that be pil, to cause theim to be ftill, and to them that be good, to geue them sputtes to ferue thee. And if pe will thus dooe, take no thought for any bulinelle that pe haue in the Senate, Dop wife faufin greteth the, and oftentymes wepeth for this misaduenture. I send thee mos neie to paie thy creditouts. The goddis that have geuen teft to Claudine thy hufbande geue comforte and consolacion to Labinia bis wife. Mathe of mounte Celio hath writs ten this with bis owne bande.

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faletter fent by Warke the Emperous to Lincinatus his freende, because he beeping a gentilmanne bes came a marchaunte.

The bit letter.

Arke Edilis Cenfore, to the Chis cinatus of Capue, lende Calutaci. on for the perfon, force and bers tue against linister fortune. Sith the feaft Berefcinte, mother of the Boddis. I have feene no feruaunt of thy bowfe. not letter of thy bande, that I baue redde, the whiche putteth me in great suspection of the bealth, and that thou arte in Come perill, orels thou difprapleft our amitee. Dischargeyng not thy felfe with fo littell thought , noz fozget bs not with fo great rechelefnelle : foz thy trauatle can not be so muche in wife tong, as it fould be confolation to me toreade thy letters, and if the bande ware flowe from trauaile of writing. pet enforce mine hearte for mine eale. wherein is femblaunt of true freendes, In that I will put the fro annopaunce. and thou to do me pleafure: Thou kno: west well the small distaunce that is betwene Capue and mount Celio, was d dat. not

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not the cause of our freendshippe, but the space hense to Illivico thoulde not caufe be to be ftraungers . The delicate impnes Cent out of their owne countreie to fraungers take the greatter mighte. and the ferther that the persons of true frences be leparate, the loner thei quant to buite and toigne together their mpns Des. Shewe me 3 prate thee Cincinate. fith thou hafte euer founde me treme. mby balt thou any suspect of my desired The arcene leaves outeward theweth. that the tree is not daic inwarde; and the good woorkes openlie notifieth the inwarde heart fecretelie. Mobere it is not profite, there is alwaies breaking and failing in Ceruice: for he that perfectlie loueth, perpetuallie and faiths fullie ferueth. And Jam as muche affoi nied of the flouthe, in Demaundrig somwhat of me, as of thy cowardyse to write. I will confesse the one trouth. if thou haddelt as muche hardinelle as will and thought of the Small effecte of my letter might fatiffie to the great; nelle of thine buderstanding, it sould abide than for yll dooen, but not for Morte, as he that throweth his speare. In tyme patte whan I was younge, and

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# AVRELIVS:

and thou olde, thou in thy counsavies. and I with my monete, eche gaue to os ther: but at this houre, that the bead is white, men reken thee to be old, and pet the morkes accuse the to be poug. IReas fon is, that I fuccourthy pouertee with monete, and to remedie thy lightnesse with counfell. for the good will that & baue to thee, and for the law of amitee that I owe to thee, I will aduertife the as a vertuous manne ought to doe, and that is, to remember the benefites that behath received, and to forgeat the ins luries docen to bim : effeeme muche bis owne finall power, and hold the greats nelle of other at nothing : fauout the good, and distinute with the eutil: be great with the greattest, and communis cable with your inferiours, presentlie doegood deedes, and also of them that be ablent speake good wordes. The gres uous lottes of Fortune, holde theim in imalicitinacion, and the imali loxe of bonour, holde that in great estimacion. for one thyng aduenture not manete, and for divers doubtful, adventure not acertaintee: and finallie be freende to one, and ennemie to none. Thefethyn= ges ought be to have, that amonge good

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# MARCYS

good will be accompted good. I knowe mell thou haft left to be pretour of the marre, and nowe thou haft fet the felfe by land and by fea to ble marchandife. Thou makeft me foze abalibed , to conquere thine ennemies as a Romapne. and nowe to take on thee , the office , to perfecute thy freendes a sa tyzan, milt thou dooe pil to the neighbours and leave the fraungers : Milte thou take awaie the liupng from him that geneth be liupna, and take awate beath from bim that taketh awate our lyfe . Milte thou to them that be mouers and frans gers geue moderacion, and from theim that bee lobre take awaie their refter Thou wilte geue to theim that takeas wate from bs, and take from them that geue bs : Deliuer theim that bee cons Dempned , and condemne Innocentes. Thou wplt bee tyzaunt to the common mealth, and not defendour of thy couns Than lith to all this be abuens tureth hym, that leaueth deedes of at: mes, and becommeth a marchaunte, 9 studie fore what hath meeued thee to leave chivalrie, wherein thou halt had great honour, and nowe to take on thee an office, whereby foloweth so muche Mame

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mame and rebuke . Surely I thynke in the none other ercule, but that thou art olde, and canfte not clymbe the mouns tains, and nowe thou fytteft fivil, and robbest the plaines . The olde men olde malady, whan outwarde force fayleth theim, than forthwith they arme theim mith malvce in warde. I faie it by the some couetouse persones as thou arte nome . Mobiche art neuer fatiffied but foll desirous of more. Due thoug Awill faie, thou bafte taken an office, wherby all thy felowes have robbed in bructs baies, thou halt grue accompt therefore in one houre, pe and after the tyme Chall come, that thou Chalt lefe all inamoment. For the goddis permitte. that one Mall bee a chastisement of dya uers, and longe tyme chaftyfeth all. Dome is it my freende Cincinate, that in the house of thy father. Lincinate. bete fpeares, and not waytynges bangrng ? I haue feene bis ball full of ars mure, and not of fazbels : and poztail and gates full of knyghtes, and not of marchauntes . Certainely there have I lene the Chole of noblenes, and not as it is nowe the denne of theues. D Cins thate, curled bee so bylaine an office, the

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the marchauntes tyue poozely to bue trche: and lette be fate agapne, cutfen beett, because the couctyse of onethat is vil. moulde bee accomply foed to the prefudice of many that bee good . 3 mill not burt the by thy predecellours. but I will aduertife the of thy mifery and of the predecellours . 3 f thou thinkest that thy vertue shoulde holde to the ende of the world, as the worlde boldeth to the, and it scemeth by thy whyte heares, holde me excused of the trauaple in perlwadpinge the to here Dowe bee it, it is reason, that me . the gate of to great a caufe be knocked at with the hammer of some warning. and to birng it to good reafon, of necels fitee it muste passe the mylle : and to make clere the buberftanbruge from trine to trme, of very nede there requis reth counfeil . Diuers tymes wife men faile because they wold faile, but if the thinges be of suche qualitee, that wyles Dome fuffifeth not to affure theim, than it is nebefull, that his will bee butteb. and his buderfrandping diffolued, and his owne propre opinion botd, and than incontinent to take a thiede to the ads uile of an other. Wake good bede Lincis nate

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nate, where as the foundacions beenot mell edified, the buyldpuges are in pes The bongeon of this worlde. tril . wherein the children of banitee dooe as bode, is founded on the lande, for let tibe neuer fo sumptuouse, pet a lyttell blafte of wpude wyll caufe it to thake. and a lytell heate of prosperitce will os ben, it and a lyttell rapne of aductlitee will devide it, and within a short whyle orfpace, whan we leafte take beebe, it will fall all flatte on the earth . prilers bee of friver, and benches of golde, and though the benchers be kyns ges, and continue a thousand pere, and tule into the entrayles of the earth : yet they can fynde no ftebfafte rocke noz mountain, wherein to close the goodis oftheir predecellours, and their chates perpetual. The goddis immortall baue made all thruges communicable to men moztalt, except immoztalitie: and therfore they bee called immortall, bys taufe they never die & we be called moze tal and failpng, bycause we all take an ende. Dow fronge fo cuer the malles bee, pet greatte age causeth it to fall to tuine. Two thynges feemeth to bee free, the whiche fortune can not fette abacke,

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a backe, noz the tyme caufe to be forgots ten. and thep be thefe: The good og pil renoume among men, and the pepne or remarde that they that bee good or pil haue of the goddis . D mp frende Cons cinate, thus atcheueth the perfones: but the goddis neuer . Mbat grene or type, or rotten boldeth any feafon the fruite of the tree floured ? I efteeme it nothyng, because it must die by nature. Dow beit Diuers tymes in leaues and floures we beare the froste of somemas lady, or the blafte of fome enuious mils hap. Longe is the webbe in mahrng: but it that is made in many baies, is cut a fonder in a moment . Semblably it is a pittous thrng to fee a man bre with fo great trauaile, and to be fet in the ftate of honour, and afterwarbe be regarding neither the one not the os ther, and pet we le it perife, And withs out any memozy, of any thyng abidyng. mp frende Cincinate, foz the loue bes then be 3 prace the, and by the immore ral goddis 4 conture the, beleue not the morlde, the whiche buder the colour of a ipttell golde, bydeth muche fpithes nes : and buder colour of trouth chauns geth be into a. M . lyes: and for a wort Deigte

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belite geueth vs a. an. displeasures. To them whom it theweth most love, it bes epleth with greatteft tromperies, to whom the worlde geueth moft goodes, it procureth mofte bomages : to theim that ferueth it with mockeries, it res mardeth with true tecompences : and to theym that love it truely, it geneth them goodes of mockeries: finally what me flepe moft fureft, it waketh be with creat perill. Mhat wilt thou face than of the worlde, theme me ? One thrug I will tell the, and me thynke thou bouldeft not forgette it : and that is, be ought not to beleue the bapne vants ties that we fee with our eyes, rather than the great meruailes that we here with out eares . Duethyng I baue res garded, and by longe experience 3 haue knowen it, that but a few houses pains ted.noz falles railed by, me baue feene m Rome: but of a fmall tyme they take no thought for the walles, but they raue cruelt enmities with their neighs bours, and greatte aunop of thep; heps tes, and importunate hame of thepr freendes, and double malice of their ens nemics, and enuious profitte in the fes nate, and comtyme to put a governour EC DUE

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out of pollellion, thei fet foure in honor ? and finally all that with great thought haue be gathered for their child, whom they love well with great telt, Comtyme an nother beyze entopeth it, of whom they thynke leaft. It is a tuft fentence. that suche as beguple dyuers with pli Dedes in their lyfe, fould be begyled of they? varue thoughtes at they? death. Cruell Moulde the goddis be, and trabt greuous for men to fuffre, that the vil that bath gathered for one hepze in the pretudice of divers that be good, Could eniop it many peres. One thinke it buide be a fouerann foly to bee borne wepping. to die lyghyng, and to lyue laughyng. The rule to gonerne all partes ought to be egall . D Cincinate, who hath bes apled the, that for a potte full of was ter, thou hast neede of a greatte laake of this worlde to palle this wretched lyfe ? wylt thou flay awaie the Chynne of thy bandes with the cord of thoughs tes, breake thy body in battaple with greatte trauaple, and aduentuce thone bonour for one votte of water? Mbat wilte thou moze that I hould fater but that to fill a potte of thy goodes, thou wilt luffre a. 20 perils. And in the bple ereta

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erercifeng of thy marchaundyle, thou houbtest not for leefping of thy crebence. And finally. I fweare to the thou halt abode beade for thurft, as though there mereno water in the fieldes. Afthou mplt dooe dy mp counfarte, befire beth of the goddis, to refte the as an aged myle man, and demaunde not tychelle tolpue pll as a ponge foole. I have fore mept for many, that I fene in kome Des parted out of this worlde, and for the Thane wepte dioppes of bloube, to fee the retourne newly and bylely to the boilde. nop amitie and the credite of the fenate, the bloude of the predecels fours, the auctoritie of thy perfou, and the honour of the countrey ought to tefrane thy couetoulnelle. Db frende. thy white heares weweth honour and byledome, the whiche shoulde exercy le and to occupied in noble bedes. Regard. It anapteth moze to folow reason by the wates of theim that be good, than the commune opinion, whyche is the large wate of theim that beepll. For though the one be Arapte for the feete, it reiferh no duste for to blinde the eies as the other dooeth, to tyght yonge persoa nes, the whiche procure lyghtnes, ignos re it rance

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zance exculeth them: but the dilordinate couetife of the olde persones causeth theim to occupie they? lyfe with trauatle, to take death with great annois auce, and in the one as well as in the no ther, abydeth great infamie. D Cinci nate, takethis countaple of a freende: Charge not thy felfe with takpnge of thefe barne goodes, frth thou baltele small a morsel of thy life. For suche as thou art, we fe confume, and waft, and not fo quicken. But no truft in frendes in the present prosperitie, for it is a pros nosticacion of an eurll fortune . fpth thou arte in a hafarde lyke a foole, me thynke thou oughteft to dyscende a foote lphe a lage personne. And thus enery manne woll fave, bowe Cinci nate is difcended, and not failen. 3 wyll fate no moze, but the goddis be thy faue garde, and befende bothe the and me, from gpiefull fortune. nep wpfe fau ffine Caluteth the, and theis withdias men from me, because 3 waot this lets ter to the, and bath colured me to wirte this word to the that is. the faieth thou oughteft to haue witte whan thy necke is fulle of heare, and I thynke thou oughteft incontinent to take a barber. and

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and shave awaie the heave, that thy wife male come foozth. I would thy coverice hould fozsake thee, and foly faustine, and the goute me, and that sooner our soules may depart from our sesse, than gree should remain in our hertes. Marc of mount Lelio writeth this with his hande.

C3 letter tent fro Marke the Emperour to Latulus Lenfozius, that was fozows full for the death of his conne Berissimus. The cight letter.

Arc cenfore new and vona, falute and reuerence to the Catulus Ces fortus olde and auncient. Thane witten two letters to thee, and thou bat made aunswere to none of them. If the because thou couldeft not. I bolde my peace: If it be because thou woldest not than I complaine me : If it be for forgetfulnelle, than I accuse thee: Afit. be because thou fettelt littell by me, tha I doe appeale thee: If thou baft dreas med, that thou halt waitten: 3 faie, bes leve not in dreames: And if thou wilte not, it would paple to glozifie me as a Be ill freende.

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# MARCYS

freend, pet thou mightelt take it, wift in aduertifying and repreuing as the fas ther to the fonne, young bertuous pers fous are bound to bonour auncient wife men, and no lelle old wife men ought to endoctrine the young people, and bette young as Tam. Atult thyng it is that the newe forces of pouthe supplie and ferue theim that are worne by age. for their long experience mocketh our tens Der age, and naturall ignozance, Youth is yl applied, whan it furmounteth the force of the bodie, and faileth the bertus es of the fowle: and age is honoured, wherin the force dieth outward, where by bertues quickneth the more inward. Me maie fee the tree, whan the fruitis gathered, the leaves fall, and whan Howers drie, than more grene and perfect are the rootes. I meane that whan the first featon of youth is passed, whis che is the fommer tyme, than commeth age called wynter, and putrifieth the fruite of the flethe, and the leaues offer nour fall, and the flowers of delite att withered, and the vines of hope dipth outwarde, than it is right, that mucht better are the rootes of good woorks within the good . Thei that be olde and auncient

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# AVRELIVS:

micient ought to praise their good more kes, rather than their white beares. for honoz ought to be geue for the good life. and not for the white bead. Blozious is that common wealth, and fortunate is that prince, that is load of your menne to trauaple, and auncient personnes to counsell. As to regard the susteining of the naturalitee of the lyfe, in like byle ought to be considered the policie of gouernaunce, the whicheis, that all the fruites come noz dzie not al at ones, but whan one beginneth, an other failethand in this maner, pe that be auncient tachyng bs, and wee obedient, as old fathers and young pullettes, beerng in the neft of the Senate: Df Come their fes thers fallyng, and other yong fethered: and where as the olde fathers can not fle, their trauailles are mainteigned by their tender children . Freende Ca . tulus, I pourpoled not to write one line this pere , because my penne was tronbled with thy Couth : but the Cmales nele of my fpirite, and the great perill of mine offices alwaies called on me to demaund thy counsell. This priviledae the old wyle men holde in their howles where thei divel. Thei ar alwaies lords æe titt Bano

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ouer theim that be limple, and are felai ues to them that be wyle. Ithinke thou haft fozgotten me, thinkpng that fith the beath of my bere Conne Merillimus. the time bath ben, fo long that & Guld forgeat it. Thou haft occasion to thinke To, for mante thynges renneth in time, that reason can not belpe. But in this cale I can not tell whiche is the greate telt, thy trumperie or my dolor. I fwere to the by the goddis immortall, that the bungrie mormes in the entrayles of the buhappie child, are not fo puillaunt, as are the cruel dolours in the beart of the father Coze wounded. And it is no com parison . for the some is deade but one tyme, and the beaute father dieth euer moment. Mbat wilte thou more that A Moulde late ! but that one oughteto have envie of his death, and compatib on of my life, because in dipug, belis ueth, and in liupng I die. In pll form nes in case of lyfe, and in the subtill ad uerfities of fortune, where as hir gyles profiteth but littel, and bir aregth lett, 3 thinke the beft remedie is to fele it 45 aman, and distimule it as discrete and myle. If all thynges as they be felteat bert, would be wewed outwarde with the

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# AVRELIVE

me tona. A think that the wyndes fold meake the beart with fighynges, and mater all the earth with meepyng. Dif the corporall eies fame the hurte of the heart with a true wounde . I (weare to thee, there they fould fee more of a drop of bloudde Cweatyng within, than all the weepping that is made outwarde. There is no comparison of the great bolours of the bodie, to the least pepne that the Cpirite feeleth. for all trauaile of the bodie, menne maie fynde Come res medie, but if the beaute bert speake, it is not beard : if it weepe, it is not fcene : if itcomplayne, it is not beleued. Mobat mall the poore heart done ? Abhorre the life, wherewith it dreth; and defire heath, wher with it liveth. The high bertues among noble bertuous people. consisteth not alonely to suffer the vals hons of the bodie, but also to distimule them of the Coule. Thet be fuche that als ter the bumours, and thewe it not outs ward: They baping a feuer without als terpng of the poulce: They after the fto: macke: They make us to kneele to the erth, to fuffer the water by so the mouth and to take beath without leauping of the life: and finally thei length our life. eeb to

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# MARCYS

to thentent that we wuld bane the more trauaile, and benieth bs our lepulture. to thentent that we fould not reft. But confidering, if 3 be troubled with tribulacions, as well am B let with confo lacions. For euer. I have ether belice of the one. 02 werinelle of the other. I take this remedy to distimule with the tong. and to weepe with the eies, and to feele it with my beart . I palle my life, as he that bopeth to lefe all that be bath and neuer to recover that is loft. I faie this. though pe fee me not nowe make funes rall weppinges and wailpinges, as a bid at the death of my Conne: pet thinke not but it dooeth brenne my beart, fo that mith the inwarde great heate is confumed the bumiditee of the eies outward. for it brenneth all mp fpirites inwarde, Thou maielt knowe what an bonouras ble father luftreth to leele a good child: Un all thynges the goddis be liberall. ercept in geurng be bertuous children. Mohere there is abundaunce of great es Rates, there is greateft scarlitee of good inheritours. It is a great hurt to heare, and greatter to fee, howe thefe fathers climbe to haue richelle, and to fee their children discende to have viciousenesses TO

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# AVRELIVS:

To fee the fathers bonoz their children. and the children to infame their fas thers: pe and the fathers to gene reft to the children, and the children to gene trouble to their olde fathers : yea and fomtime the fathers die for forowe that their children die fo foone, and we fee the childre wepe , because their fathers bre fo late. Mbat buld I fap more, but that the honour and richelle that the fas thers have procured with gret thought. the children lofe with littell care. 3 am certagne of one thong, that the fathers mate gather richelle with frength and craft, to Cufteine their children, but the goddis wil not have durable, that that is begonne with euill intencion, asis founded to the prejudice of other, and is possessed with an entil herre. though the beuie destinies of the father permit, that the richelle be left to their thildren, to ferue theim in all their bis ces for their paftyme, at last according to their merites, the goddis will that the bepre and beritage fould perifie. warke what I faie. I had two fonnes. Comode, and the prince Werillimus, the ponger is dead, that was gretelt in bertue. Alwaie I imagined, that while the aood

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# MARCYS

good lined, I mould be pooze, and noth that the yll remaineth, 3 thinke to be riche. I mall wewe the why, the god. Dis are so pitifull that to a poore father they never geue pil child : and to a tiche father they neuer geue a good chilbe. And as in all prosperitee alwaie there falleth Come linifter fortune, either Cone or late, Co therwith fortune doeth arme and apparell bs. wherein thee feeth me mall fall to our greatelt burt. And there fore the goddis permitte, that the coues tous fathers, in gatherpug with great trauaile, fould dre with that burte, to leave their richelle to their bicious chil-Den yll imploied. I wepe as muche for my childe that the goddis haue left me, as for hym that they have taken from me. For the small estimacion of bym that liveth, maketh immoztall memozie of hym that is deade. The pil refte and convertacion of theim that line, cause bs to ligh for the compaignie of theim that be dead . The pil is alwais delired for his pinelle to be dead, and the good alwate meriteth to haue bis beath bes wailed. I faie my freende Catulus, 3 thought to have loft my witte, whan 3 faw my fonne Weriffime Die: but I toke come

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comfort againe: for either be of me. or & of hom mufte fee the ende, Confidering that the goddis dybbe but lende hym to me, and gaue bym not, and howe they bee inheriters, and & to have the ble of the fruite. For all thyng is melured by the fufte well of the goddis, and not by our inordinate wylles and appetites. I thruke whan they toke awaie from me my childe, I restored bym to an os ther, and not that thei haue taken mine. But lith it is the wyll of the goddis to gene reft to the good childe, and butte the father, because be is yil, 3 pelde thankes to theim : for the feafon that ther have lufted me to eniop bislyfe: And for the pacyence that I have tas ken for his death, I desire theim to mps tigate therewith the chastisemente of thepz pre. And I delpre, lith thep haue taken awaie the life from this child, to caule good customes to be in the papice myne other fonne. I know what henis nelle thou halte take in Leome for mp forom . I praie the goddis to lende the tope of thy children, and that I maie reward the with some tope, for that thou halt wept for my pepne. App wyte Faus Agne falufeth the, and thou wouldest baue

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have compation to fee bir . for the mes peth with bir eies, and frabeth with her bert, & with bir bandes burteth bie felf and curleth with bir tong . She cas teth hir nothyng on the Day ,noz flepeth in the nyght. She loucth barkenes, and abhorreth lyght, and thereof 3 haue no meruaile: for it is reason, that for that mas nouryfhed in hir entraples, the moulde fele forow in the fame . Aud the love of the mother is to aronge, though hir childe bee Deade, and laied in fepuls tute, pet almaies the bath bym guyche in hie bert. It is a generall rule, that the persone, that is enticely beloued. cauleth euer greatte griefe at the beath. And as for me, I palle the lyfe ryght forowfully, though I theme a torfull face, pet 3 want myzth at my bert. And among tople men beyng fozothfutt, and Dewrige they; faces merge, is none other thong but buring the quicke, has upng no sepulture. And 3 sweare by the goddes immortall, 3 feele muche moze than I baue faied . And dyuers tymes me thynke I Coulde fal downe. because 3 dare not wepe with myne eies, pet I feleit inwardelp. I woulde faine comon with the in divers thinges. Come ¢

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come I praie the to Brette, to the end tent that we maie fpeake togyther . And fith it bath pleased the goddis totake my childe fro me, that I loued fo mell. I woulde counsell, with the, that arte mp loupnge freende. But fewe baies palled, there came byther an amballas hour fro the Rodes, to whom I gave the mofte parte of my borfes : and fro the fartheft part of Spaine, there were mought me . bill . of whiche I fende the iii. 3 wolde thei were luche as myaht please the. The goddis be thy safegard. and fende me and my wyfe fome tove. Marcus Aurelius right fozowfull bath miten this with his owne bande.

Taletter fent by Marc the emperour, to Marcurino beyng at Sanny, nowe called Benauente.
The ix.letter.

My speciall freende and auncsent compaignton, a messaunger of thine, and a lackey of mync, went out together at Lapue, the one bare my desyre and affection to thee, and the other brought a letter to me.

And if thou looke well, thou matest see

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fe mp bert, as full of thoughtes, as & se thy letter of complayntes . Doeft feude to comfort me in my feuer terciane, I thanke the greatly therof. and it is come in a good feafon . For the gorng of the feuer out of my poulle, and the top of thy letter to my spizete, is And furely if this cafe be lett all one. in mp hand, and that mp feuer retourn not, than thy confolacion fall ferne. Lo beholde the milery of man, that pres fumeth to take awaie realmes from or ther, and pet can not take the feuer out of my bones . Thou knowell well,that we loue togyther, and of a longe feafen thone amitie bath trufted in me . my trouth byndeth me, that thyne plus foulde bempne, and my goodes them. And there is true loue, where bee the bodies feparate, and but one hettete arther. And there is but a bytter lone. where the bertes bee as ferre alonder, as the ftraungenes of they? perfones. Take bede I pratethe, that our low be not invenimed with bukyndnes. no oure remembraunce enpopsoned with fmall thoughtes, and I beyng an other than thou art here, and thou berngan other than I am there, in maner that mint



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mine absence with thy presence, and my prefence with thy ablence, maie fpeake togither. The mellager bath hewed me the loffe of thy goods, and by thy letter, A know the anguith of thy persone. And it bath been Gewed me, that thou halle had a thippe perithed, and that thy face tours, lyke wife men, to faue they? pera fons, byd throw thy marchandife in to the lea. Me thynke, thy thyp hath eafed the of thy charge. But I thinke as it fes meth by the, they threw not so mante fatdels into the fea. as thoughtes into thy hert. And according as thou were before. I Moulde be more bounde to ferthe for thy leade and trn, than for thy hert. Thy lead is fonken to the bottom. but thy counfell is fyzedde a brode ouer all the worlde. Af thou Mouldeft nom bie, and thy body be opened, of trouth, Ithruk, that thy bert woulde be rather founde drowned with thy leade, than alpue with thy bodye. D mercurius. at this houre thou feleft no maladie of any feuer tercian, as I doe, for the here of thy bodie, and the dolour of thy fpis tite, causeth the to have a quartaine. And this eupli is not in the bodie, but in the hippe, not on the earth, but in the Sft see:

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fea, not with philicions, but philosof I counfaite the to feke beith: For therethy lyfeis drowned, where thy leade is fonken . Benot angry, for Evough thou halfnot thy leade with the thy leade bath the with it . Ofte tymes auarice feketh out the auaricious, and Cometyme the auaticious leke auatice. It is hewed me, thou art fozy, because thy domage can have no temedy: and boeft thou not know, that where no the medy is, thou oughtest to take pacifu! D Mercurius, now thou knowelf, that whan thou dyddeft aduenture thy goos bes to the suspecious rockes, and thy Delpres to the deepe waves of the lea, and thy couragious auarice to the ims portunate wyndes, and thy leade to Arange waters, and as topous and bes frious as the factours went forth in trust of wynnyng, as muche now'thou art fure of the loffe: and thus is thr bes fre drowned, thy hope scaped. Doet thou not remembre, that Socrates cas Ayng into the sca, not leade, but golde, not a littell, but a great deale, not goos des of other mens, but of his owne, not by fortune, but by his myledom, fated, A wyll drowne thefe gilefull tychelles, 10

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to the entent that they wall not drowne me ? But & thynke, if a man fhoulde fee the doce fo, be thoulde here the fate : D my (wete ricbelles, 3 bab rather oroune mp felfe, than other fould drowne you? This auncient wife man burft not truft in golde, and thou wilt truft on leabe: cafe lottes amonge pour goddis, be of Athenes, and thou of kome, whiche of rou bath moft fapled, og elsis moft als fured ! be that cast bis goide from the etth, into the fea, or els thou that wol= dest birng thy lead out of the sea uppor theerthe & know, that the auncient IRos mains will fate, it is be, and the prefeut couetous folke will faie, it is thy felfe. and a thruke, in this thou art difprars led in the praise therof, and the disprais led is alowed of all men . Thy mellager tolde me, that thou were right forp and beaup, and crieft out in the nyaht, cals lyng on the goddis, and watch thy nepabbours, complaying on fortune. I am loze displeased for thy heurnesse. bycause sozow is nexte freende to thy folptarinelle, and ennemie to company. and hepre of desperacion. I am forte forthy cripages in thenyght, foritins ducth foly . Hoz the night coueryng all If it the

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the worlde with derkenelle, thou alone wilt discouer thy bert with cripnges. I am not pleafed, that thou complainet bpon the goddis, because they hauetas ken some thong fro the : bycause thon that were alofte, they have broughte lower: No. I am not plefed, that thou awaken thy neighbonrs for thy tiches, that caused theim to enure the: thy pas cience hould move them to compation, Mor I am not content, that thou houle Deft so complaine on fortune: for the thyng fo well knowen of many, Gulde not be infamed by one alone . D mets curius remembre, that with thein, with whom truce is taken, thou wilt ente againe into the fielde of defiance. We bubend, and thou wilt spende thy speas Thou neuer camelt into the field, and pet thou woulded entope thettys umph. All be flopped, and thou wolden palle furely. Thou reloft thy felf to for tune and doeft thou not know, bow be beateth downe the high walles, and de fendeth the old rotten houses, and peos pleth where there lacketh people, and bupeopleth where as people berofenes mies the maketh freendes, and of frens des enemies, and dispotleth the banquis mers

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bers, and crowneth theim that be onercome. Of traitours the maketh true men, and true men fbee maketh fufpect perfons. And finallie, fortune is luche amaifrede, that the ruleth realmes, 0= uercommeth armies , beateth downe bonges exalteth to auntes, to the dead bee geuerh life, and to Come renoume, and to fome chame. MDhp flickeft thou to bir ? dooest thou not remember the woord, that the kping of the Lacedemos niens had at his gate, faipng : This boule is at the patting down of fortune. In good footh these were high wordes. and of great binderstanding, be knewe fortune muche better than thou, lith be reckeneth bis house at fortunes dis sposicion, and not for inheritance. And if be had loft ante thyng, as thou hafte doen, he thought, that the restored it to other as theirs, and had not taken his. Reason boldeth confidece, to argue thp treason, by that thee disposeth thee fro the beight to be an beriter: for bethat liueth, heriteth death, and not death the life, for all dieth, and ic heriteth all in their life. Milte thou take benges aunce, of that bath geuen the fo muche peine. Therfoze take this counfeil: be Ff itt frcende

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freend to fortunes enmie, the whicheis the grave: Duer them that be born, and not over theim that die, is hir Emprie. Dh how mante great lordes haue been the thoughtes of thy heart, fo as many wormes halbe in thine entrailes? what greater victozie mate be, than thee that ouercommeth all livers, thalbe vangul thed of thee alonely by death. I face one thyng to thee, that all onely be that is cloaled in his grave, is affired of all thynges of this life. Thy mellager wes wed me, that this fommer thou wouls dest come to Rome, and nowe that it is winter, thou wilt fayle into Alexan-Drie. O my freend mercurio, whan thy 1yfe draweth to an ende, thou beginnet to be auaricious. Thou walt findetwo cities in this worlde, in two extremitees. Kome the head of vice, and Alers andrie the ende of all vertues. I faie of thy merchaundife, in Rome thou dooth charge thy bodie with vices, and in a: lerandzie thy heart with thoughtes. I Iwere by the oth of a fust ma, that thou thalt have more defice of that thou leas ueft.than contentacion of that thou bas rest away. Thou remembrest not, howe it is winter, and thou must passe the leas and

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and but if the pilots lie to me, the calm feson most sure, is the vigile of the mozo bufortune. Thou wilt faie, the hippes be boide, and therfore thet hal go more furely. I beleue thei hall go moze chars ged with auarice, than they hall come with like. D what a good change wall it bee, if the auarice of Italie might be changed for like of Alexandry. I know furely their filke wil law a fbip, and our auarice will lade a bole fleete. Breat is that couetife, whiche the shame of the world both not repreue, nor the feare of beath stoppe, nor reason appoinct. I sap it, weause that be, which in suche a time offereth hym felf to perill, either coues tife furmounteth him, oz els bnderstandong faileth bim . And beecaufe I can finde none other ercufe fufficient to ers tale me to the, but that thou art as mus the knowen by the fea, as buknowen to the goddis, that is, the bustable waves know the wicked heart and bureffull. and the hard rockes buruly me: and one windeknoweth an other winde. Apraie the thew me, what thou wilt go ferche? Wilt thou go into the gulfe of Arppno. for to feeke thy leade? Than take hede, and thinke, bow the fiche bath eaten thy Af iiii hatd

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barbe leade, and lette them not eate the foft flede. Thou wilt veraduenture que Seke thy goodes with perill of thy life. and to leave renoune at thy death. Knowest thou not, that suche renoume. is a falue for a reume, a baume for a Iwownyng, lyght to a blinde persone, a nyghtingale to the deafe ? I will difcos wer the embushement, er thou fall there Thou lekest thought for thy lelfe. enupe for thy negghbours, spurres for thone ennemies , wakpng for theues. perpil for thy body, damnacion for thy renoume, the endyng of thy lyfe, flyght for thy freendes, procede for thy chil-Dien, and curlyng for thine beires. End bycause the feuer hasteth towardeme, I leave my penne to write any more. Day topfe faultine faluteth the, and is Coze displeased for thy lotte. I Cende the a prouision, to the entent that a Thyp mate bee gruen the, bycause thou Coulded not lose thy witte. If thoube in Alexandere returne not by Bbodes, leaft the 19 yrates take the. The goddis beethy lafegarde, and lende me and os ther good lyfe, and good name with Araungers.

A letter

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Taletter fent by Marke themperour to Instigonus, comforting him in a Corowfull cafe. The. r. letter.

Arc Pretor Bomaine, Estimate, Cenforine, compaise gnion of thempire, to the Antigonus banilbed, for beth gretyng to the part, and good hope of the Ses

and good hope of the Ses nate. To me berng in Campain, the bes nie cafe was thewed, and at this boure in the temple of Jupiter, was the pities full letter Deliuered to me. I feele as muche as thou feleft, and am burt with as many woundes . As thou art fepas tate fro thy neighbours, fo in likewyfe gam baniched from my wittes: and & beepe at this houre for thee, as thou in my trauails halt wept for me: and nom I feele for the, as thou haft felt for me. for to frendes afflicted with forom me ought to gene temedie to their perfons. and cololacion and compation to their beartes. A sweare to the by the lawe of good men , in this cale I baue not been bucourteile of auncient tyme nor cruell at this tyme, to feele it. As I reode the ignes of thy letter, 3 coulde not holde Iff b mp

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my handes from that yng, noz my heart from fighyng, noz mine epen from mees pring, to fee the fmalle thring that then sendest to demaund, and muche more for lacke of power to fend to thee. The greatteft infortune of all infortunes is. mhan a man mate doc littel, and month Doe muche. Ind the greatteft fortune of all fortunes is, whan a manne maie bo muche, and will doe but littell. In this 3 wpil fee, if thou haft forgotten om amitee, and aduentureft at one tyme. that I baue trufted in the diuers times. Thou knowest well, that in the rounge Daies of my youth, all thynges wer bil charged fro my bert, and charged them to thine buderstanding. Than it is a full thyng, that thy trauailes fould be Discharged from thy will, and charged ppon my bert. And in this maner, then and other, thall fee and heare, that my bands chalbe as redy to remedy the, as my reares of weeping are for the dame mage. Row come to the reft of euill for tune. Thou geueft me knowlage, that the goddis baue taken a doughter fro thee: And the monstruouse earthquake hath throwen downe thy bouse, and the Cenate bath geuen a lentece against the mbers

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whereby thy goodes are lofte, and thy perlon banylibed . The goddis be to me as propice and meeke, as thei haue been cruell to the. 3 am fore abathed of that my fpirite bath conceived in this, as of the loffe, that thou and the wife have felt : pet am I not abached of the mons ferthat feareth the people, noz of the tremblyng, that hath haken downe thy bowles , noz of the free that hath brent thy goodes, noz of the goddis that have permitted fuche thynges to fall : But I am abalibed, that there is to muche malice in thee, and in thy neighbours: for the whiche iustlie pe doe deserve to bane to borrible and cruel chastifemens tes. Beleue me in one thrug Antigonus and doubte it not, if menneliued lyke men, and chaunged not the rule of conditours, the Boddis would than be alwaies as goddis, not to cause bs to be borne of our mothers, to geue bs fo cruell chaftifementes by the hand of monstruous beaftes. Certeinlieit is tufte and most juste, that brute beas ftes bee chastifed by other brute beattes. and the monsterous, by other monstes tous beaftes, and fuche as offend with great faultes, to bee punisped with great

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areat pernes . I faie to thee one thyng. the whiche femeth a new thrng to thee. and that is this, the entil perfonnes of fende moze by infamie, than the goddis geue the peine for it, rather than for the offence that is committed against them. As the Boddis naturalite be pitiefull. and alwate have the name therof. fo me are almaies euill, and our euilnelle anh mamefull woozkes deferue to have fore chastisement. The symple foikes call the goddis cruell, in that they fee their chastisement openlie, and for thei fenot our fecrete pineffe. Than the gods baue reason to complayne, because we with our linnes offende theim, and they by our cruelnelle are infamed. An ineffable rule it is, that the vitiefull goddisdoe not punishe extreemely with extreeme chaftisementes, sith that first the vicis ous men do extremely with extremebb ces. The time that Camillus was bas nifbed Capue, and that the french men pollelled Rome, Lucius Clarus Cons fule was fente by the Senate to the oras cle of Apollo, to demand counsell, what the Romaigne people thould dooe to be delivered out of their great perill. And there this confule was, rl. dates with

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in the temple on his knees before Apola lo. offerpng right ftrange facrifices, and medde mamy teates with wepping, and pet he coulde haue none aunsmere: and to with no fmall inconveniences be res tourned to Rome. Than the holy Cenat fente out of euery temple two prieftes. and whanne they were profrate on the erth . Apollo fated : Els one begynnyng is correspondent to an other beginnyng. and one place to an nother, meruaple thou not, though by the reason of an ertreme demaunde, 3 hewed mp felfe ertreme to answere. Ye Romannes, lith befaile men, ve come to leke to the gods dis. for the occasion wherof, wee wyll gine you no good counfel whan ye have hebe noz permitte that men Boulde fas nout you whan ye go to feeke for them. Regard my frendes, not for the facrifis ces, that pe have offered to me, but for the amitie, that I have had with pour fathers in tyme pafte. I will biscouer topau a fecrete, the whiche is that pe wall face to the komaines frome feuen thringes. The fraceis, lette neuer man leane the goddis for an nother man, for feate that the goddis departe fro the miserable manne in his moste greattest necel

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thep ought not to have dooen. ye mas mianes take this counfail of me, and pf pefpnd it pli,take no moze of me. In a france mellage lende alwaies the most eloquent men, and in your fenate fet the mpleft menne. And commptte your bos deste baltant capitagnes: and to pour goddis fende alwaie the most innocent The jufte goddis neuer appeale they pres agapult butufte men : but pf therequirers be bery innocet and meke. for a foule vellell is not made cleane but with farze water. For with foule bandes it is barde to make the bellett cleane. The goddis be foiuft, that thep well not acue tuft thynges but by bans des of tufte men . Finally & face, if ye will drive the frenchemen pout enmies out of your landes, first cast out the paslions fro pour hertes. Thynke for trou the, that the goddis will never depue pour ennemies out of Italie, till camils lus and all the gritleffe that bee banpf. bed, be returned agapu to Rome. Cers tenly the crueil warres that the goddis permit at this time present, is but a war upug of the chastisementes for offences palled. For that the yil men have doone to the innocentes in divers dates, after bp

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#### MARCYS

by the handes of other that be pll. the patement is made in one Date. This ans Imere Apollo made to the prieftes flas mines, that were fente to hom oute of Bome, whiche thyng mabe the fenate fore abalibed. I remembre that in the boke of the aunswere of the goddig, in the annales of the capitoll, there I foud it: the whiche boke the fraft daie ofe uery moneth was redde by a lenatour. before all the other fenatours of the fee nate. Cherfoze freende Antigonus.as the god Apollo fated, pfthou wilt not beleue me, that am thy freende, beleut the god Apollo . D Antigonus beholde home the buderstandyng of payne men ar but beaftly to the fpirites of the gobs Dis. whiche are fecrete and bydde: and where as they fpeake, all other ought to be Aplie. For one counsapil of the goddis is more worth in mockerie, than all the counselles of men, though they be neuer lo crneft . Df whenle thynkell thou that this commeth ? I hall hewe the: The goddis are so perfite in all bountie, and so wysein all mysedome, and we are fo pil in all malice, and lo fimple in all simpleneste, that though they woulde erre, they can not, because thei

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they be goddis: and we that woulde be affured.erre.becaufe me bee men . And herein I fee what a brute beaft man is: for all thefe mortall men ar fo entier in their owne wylles, that they wyll lofe mozein folowing their owne opinion. than wrine by the counsell of an other man: and that worft of all is, they take to the bitte in the teeth in doping pile. that there is no bipdle that can refrart theim. And they are to flow to doe mell. that there is no pricke nor froutre that can daue theim formarde. Thou boeft complaine of the pitiefull goddis and. of the facrate fenate. Allo thou coms planneft of topfull foztune. Three thyn= gee there be, that one of them is though with one froke of a flone, to take away thy lyfe, and bury thy tenoume. And whan eche of thein bath bramen the a= part.than all togither will frike on the with flones . Thou haffe taken greatte competitours, & pet I know not what thy worthyneste is, I chall thew the fom frengthes and valiantnes that the ans tient barons had , and therby thou halt le, what thei of this worlde doth hold. The felow of Scipio Ralica, toke alexpent in the mountaines of Egypt, Ba which

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whyche after it was slayne, flated, and the sayn measured in thefield of Mars, it was sire score foote of length. Were cules of Thebes proved his force with the serpent Bydra. And in arthyng of one of his heades, there sprange out see nen other heades.

Emplon the graunte, to exercise his strength was accustomed every date to overtake a but with rennying a fote, and case hym downe, and he made many courses with the bull, as it were anosther naked younge man: and yet, that was more meruaple, he with one stoke of his fist, slew the bull, and the same day wold eate hym all together.

On mount Olympe Cerasius the graunt of the nacton of Greece, weathered with mo than fifty. Ad. men, and none coulde size now hake hym. And it Hosmere begyleth vs not in this graunt, he was of suche same and dedes, that euerge foure peres, there was a custome, that all nactons of the worlde went to wrastle at mount Olympe. And therefeame the reckenyng of the Olympiades. The captines of sozowefull Larthage, Scipion brought a man, a lord of manstraps

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eitayn, tyght stronge and fierle to bed holde: and in celebratynge a spectakle in the palays of Rome, whyche was than of greatte renoune, there were in-numerable beastes runne at. This capative prisoner lept into the park, and killed two beares, and wrasteled with a lyon a great whyle: fynally beyng sore hurte with the lyons pawes, he strangled the lyon with his handes. This was a monstruous thyng to se, and now it semeth incredible to be beleved.

CIn the perc. CCCC. rr. of the found bacion of Rome, Cucio Leden, a renousmed capitaine compng from Aarent as gapul Hyro kyng of the Epirotes: he was the fyrhe that brought. itii. Dlysphantes to Rome the daye of his trysumph. Stages and places were made for rr. nd. men to be the renupuge of these Dlipbantes, and in the myddes of the pastyme, the plankes brake and sem mo than. v. M. perfones. And amonge them there was Rumatian, the whiche bare byon his shoulders a planke with mo than three hundred men, tyll that he and they were succoured.

EBaius Celar being pong, flepng the companye of Sylla, beecause be was

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pertelgning to Abartus, he being amog the Khodiens, wan his meate with ever lying and running of horles, with his handes bounde behind him. It was a modruous thing to see, as the annales witnesse, how he woulde guyde the hopses with his knees so fast, as though he had drawen their with the regnes of their bridels.

Tuthe. rv. perethat the capitapneof Carthaginence entred into Italy, out auncient fathers fente to the realme of Frigie foz the goddelle Berecinthia, mo ther of the goddis, and whan the arms ued at the porte Bostie, the Spype that the came in, ranne bpon the lande, and by the space of titt . dates. rr . 20 . men, that came in the army, coulde not tes moueit: by chaunce came thyther one of the virgines Westales named Bes. whyche with hir gridell tred to the sprope, drew it to the lande as easply as the wold have drawen a threde from the distaste . - And to the intent that we Moulde beeleue luche thynges, as wee here were doen in tymes pafte, we mate know it by dedes done prefently in out 3 remembre whan mp lorde # dian came fro Dacie, be dyd celebrate a spec= 21

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afpectable in Rome, wherin there mag mo than two thousande wilde beaftes. and the thrng mofte notable that wee have feene, there was a knight borne by the river Danubio, who tooke a boile. and ranne into the parke, and fleme fo mante wyld beaftes, that there fled fro him Apons, Acopardes , Beares, Dips phantes, and we did flee fro them: and bellew mo of them then thei did of men. Thele ftraunge thynges I have recited to thee, that of all thefe a am not fo as bached, as I am of thee, to fee the redie to doe armes against the goddis, and a= gainst the Senate, and against fortune. Thele thre are grantes in vertuous va: liauntife, and happie at all times : and thei be luche as commaund theim that commaund other. The goddisby their naturalitee and power, close up the fus ties, and gouerne the flerres. And the fenate with their infice ouercometh real= mes, and Subdueth trantes : and fora tune with hir tyranny taketh them that they leave, and leaveth them that they take: and honozeth theim that they dis Conour, and chastiseth them that serue bir:the begutleth euerie person, and no perlä kautleth hir: he promifeth much, Bain and

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and fulfilleth nothing : hir long is wepyng, and hir weppng is fong, to theim that be deade among moeimes, and to them that line in fortune: as them that be prefent, thee fpourneth with bir fete. and threatneth them that be absent. All wife men Winke from bir, but thou like a fole the west hir thy face. Of one thing I am abathed of thee, to complaine of the Senate, and yet I merualle not: for in conclusion thei be but menne: pet of trouth in thynges of instice they ought to be moze than men . And to complaine on fortune, I meruatle not a littell:for in thend fortune is fortune among more tall men. And all the beauens is of an auncient quarell, and whan we are befet with moffe greattest quarelles, than the Ariketh be with mode greuous buts tes. I have great wonder, that thou be png a Romain, complainelt on the gods Dis , as if thou were one of the Barbas riens. Me Komaines are not so muche renoumed among all nacious for the multitude of realmes, that we have ouercome, as we are for the great chuts ches and feruices that wee have made. Thou complained howe the gods have broken thy bouses with an earthquake, and

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and have flaine thy doughter, felom in the banifiement, and all in one baie: But thou dooch not remember the ofa fences that thou half committed in dis pers cales . Dmp freende Antigonus. thou knowedt not, that oute of our pil processes commeth foorth good fentences, and thou knowed not, that our wic: ked woorkes are but awakying of true inffice. Knowest thou not that the fierce chastismetes, is but a presse that basteth the areat communates of our young Des fires ! and knowest thou not , that it is nothrng that the goddis dooe chastice openlie, to that they doe distimule in fes trete ? Dooest thou not knowe, that in conclusion the goddis be goddis, and the mortals are mortals, and thet maie done be more good in one date, than we can w feruice in a. C. AD. pere. Doft thou not know, that the least yll doen by the handes of the pitifull goddis, is more goodnesse than all the welth that maie come by the handes of the cruell men? Than wherof doeft thou complaine? I maiethe be fill. and fith thou art amog draungers, fuffer. And theu wilte haue bonour, dishonour not the goddis of the Bomains, for the bniuft men doe great Bg iiii ílls

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iniuffice to speke pl of them that be fuff. and speciallie of the goddis, for thei are mofte tuft. Certainlie as Cicero fateth. the greatest faute in a man that is good is to approve the pil rather than the good, and the mofte greateft euill in an pl man, is to condemne the good for the pll. Thou knowst not bow tust the god. Dis be. Df trouth they chaunge not for any praice, nor leave not for any threat upuges, not mocke not by woordes, not te not corrupt with giftes. Breat ought thine offence to be, fith the earth bath taken bengeance for the goddis: and thy innocent doughter bath paied the faut. for the offence of bir father . D Antigo: nus, dooest thou not knowe, that in all thruges the goddis mate woorke after their owne opinion and will, excepted iuftice : foz in that thet be goddis of all. thei ought to be egal to all. And if their bountle dooeth bynde them to remarke vs for goodnes, no leffe their iuftice con: Ateineth the to chastife be for our ples. It is a great cuffeme, and a rightcoule iuffice : Bethat willynglie draweth to finne, against his will is drame to pein. I fate it becaufe thy doughter bath left to doe some goed opentie, ozels we hath Doen

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foen Come Cecrete yll, fith in hir pouth. hie life is bereued from hir father foz enfample of chaftifement in other . And m the end of thy letter thou complained that the pepne that men doe to thee, is more aceater than thoffences that thou balt doven to the goddis. And if it bee thus freend Antigone, thou oughteft to haue no displeasure, but pleasure, no beninelle but tope. And I sweare to the by the immortall goddis, I would gladly chaunge my libertee for thy captiuitee. and the frate of isome for the banifies ment of Sicile. And I hal tel the why: Beis honozed among theim that be ho: noured, that fortune abateth without faute: and beis famed among theim that be chamed, that fortune enhaun = eth without merite. For the chame is not in the inconveniences that are doen tobs by men, but it is of the offence that be commit against the goddis. And in lpke cafe, the honozable honour resteth not in the dignitees that we have, but in the good workes, whereby we merite. And thereby the wordes seme true, that the. ri. Emperour of Rome, bare waits ten in a ryng on his fynger, whiche faid thus: More is he to be honoured, that Bab Dez

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### MARCYS

beferuetb bonour, than he that hathif. and deferueth it not . Thefe wordes are greatly to bee noted, and fpoaken by a great lorde . Than returne to the pours pole. Thou complaineft of the wonges and gricfes that men doe to menne, and leaue the goddis. I haue no meruaile. for as the goddis doe never briuft thins ges. fo the men neuer lightly door anie thong iufte. Rote this that I faie, and forgetit not. The Senate geueth ange pen pein, and publimeth the fecrete faut in fuche maner, that with the pein they hurte bs. and with the faut they hame bs. The Boddis are moze pitifull: for though thei geue bs peine, pet thei kepe the faute clofe. A my freende Antigone, though the goddis gather togither the flouth and wickednes, that we commit fecretlie. Beleue me, and doubt not,the goddis gene life to manie, the whiche men bereueth. Therfore I thinke, that thou buldest thinke and wishe, that sith the goddis haue fuffered the plies that thou halt boen fecretely, that thou mult fuffer open chastisement, that men baue genen to thee. For other wife thinkyng to put awaie the peine, thou malt abide charged with infamie, 3 baue written to

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to the this long epifile, to thentent that thou houldest have some thyng to palle the tyme with. Certainly the greatteft easement to ease him that is in trauail. is to exercise the waverng beart with fome good occupacions. I wil write no more to thee at this tome , but astou = chong the banifement, truft me 3 fall bipng thee at one with the Senate. A fende Banutius my fecretarie to thee. geue as muche credence to his woordes agto mo letter. And be bringeth a goun to thee. And therwith my bert and will for to comforte thee . Salutacion peace and good age bee with thee, and the pre of the goddig and pl fortune be feparate fro me. narc my howholde wyfe and children falute thee as thine owne. And be falute all the familic as our omne. Though the halfe of my letter be not of my hand, comfort thee, for my heart is entierly thine. Thou knowest howe I was grenoullye hurte in the warres of Dacie in my hand, and in mopfte meathers one of my fingers fleepeth. Thus 8 make an ende as alwaies thine owne.

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### MARCYS

Tanother letter Cent by Marke the emperour to the fame Intigonus as gainste crucil Judges.

The. zi, letter.



Arc the lick man, to thee Antigonus banished, des Lived lalute for hym, and rest for thee. To escheme the enuious trauaites of Rome, and to see certain

bookes of bebzewe, that were brought to me fro Belia . I came bither to Sas nia: I made great halt in my tourneies. how be it at Salon the feuer tooke me: and the.rr. bate of June I received thy fecond letter, and the same houre the fe: uer quartein toke me. I thinke none of vs both had the better hand. For nether my long letter bib put awaie thy tras uaile, nor thy fort letter bid put await mp feuer. And though as now the fees ipng of thy trauaple miny theth that I had , the more brenneth the belire tote: medie thee. Therfore I will fate fome thyng to thee, but not that I find ante consolacion that thou half nede thereof. In the lame of Rhodes I have found these woordes : Me commaund, that none

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none be so hardy to geue counsaile with out remedy : for the wordes to bym that is in trouble geueth small consolation. mhan there is no remedy. Allo the here that is in forome, bath more teft the= wrng his owne greues, than bearing the confolacion of other . Thou faieft in thy letter, that the cenfores are traht traozous in that realme: and therfore all that nacion bath yll wyll with the fenate. A beeleue well, thep haue good occasion therof : for by wonoured men make the ministers of inflice to berys gozous, and namely they of that yle. for there is an auncient prouctbe, that fateth. Apolity all thefe plies arevil. and thele Sicillians worft of all . Rob adates the pilare myghty in thepapis ues and the good with they? vertues ar kept so close, that if there bee not some bipdell by inflice, the pli houlde possesse all the worlde, and the good foulde fps nythe thortip. But fynally to confyder bow bnable webe borne, and are enups conned with so many yiles, beyng subs tect to fo many mpferies . I meruaple not of the humanitees that the humaine people committeth: but 3 am achamed of the cruell Centence that our Centos res

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res boe not as komapues, but as cenen trantes. Df one thrng 3 am fore abas med and greatly it troubleth my bots tes, fering naturally and of ryght, the tuffice of the goddis is good, and we of. fendyng theim, and that baue Juffre but lent to bs, pet we glozify be to be cruel: fo that the goddis doe pardonine turies doen to theim, whereby fame of mekenelle abideth to them, and we chas file the injuries of other, whereby me mon the fame of trantes . In good foth there is no man among men, noz humain amonge the humains, but he is a but beaft, and wylde among wylde beaftes. that nameth him felf to be of the flede. and hath no pitte to burte other flethe: 1202 confedereth not, that the goddis haue made him a mehe beaft and lowly by nature, and he becometh a fiers fers pent by malice. In the . rit . pereof the fundacion of Rome, Romulus the fyf krng fent a commandement into at plas ces and realmesnigh to him : as to the Wolques, Samites, and Ruffiens, to Capue, Tarentis, and Albanois: to the entent that all suche as were banished troubled and perfecuted in they? reals mes, foulde come to Rome, and there thep

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they fould be received and wellentreas ted : and except the bistories lpe, Rome mas more inbabited in ten peres, than Babilon oz Carthagein a. C. peres. D clorious bert of Romulus that fuche a thrug invented, and glozious tong that fuche a thrug commanded: and glozious was the citee oz countrep, that founded them byon fuche mercy and vitie. I have founde Dyuers letters of Dyuers reals mes of the orpent, fente forthe, mencios urng thus. Me the kynge of warthes in Alie, to the confcript fathers of Rome. and to the happy people of Italy, and buto all theim of that empyre, hauping thename of Romanues, and furname of clemency, Salutacion to your verfones, Me fende peace and tranquilli. tie to you, as we demaunde the same of the goodis.

Thus than regarde, what gloryous title of clememcy our predecessous Romaynes had, and what exaumple of clemency they have left for all emperours to come. Take this for certaine, that the Lensores or mynysters of Justice, sorgettying the pittle of the Romaynes, wall bee reputed cruell, as Barbarises: Roz Rome chall not repute theym

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as hir naturall children, but as cruelled nemies: and not for augmentours of the common welth, but infamours and rob-

bers of clemency.

Mohan I was of the age of . rrrbit. pere, beeping in the ple of Crete, nome called Copies, in wynter tyme, There mas a mountapne called Archabio. wherbpon foure pillers were fette, and a seputchie of a kringe of worthy fame. and in his lyfe pitiefull and full of mercy : and as one thewed me, there were certapne wordes written in greekelete ters tounde about the Cepulchze Cairne thus: I have taken to me alwaics this counfaile, where as I mpght Dooe but littell good, I nener dydde harme, and that that I mpght haue with peace, & neuer Atoue foz : Suche as 3 mpabtos uercome with praier, 3 neuer feared with theetnynges. Where as 3 myght remedy lecretely, Boyd neuer chaftife openip: theym that I might correcte with warnynges, I neuer hurred with beatpuges : Suche as I chaftifed opens lp. 9 fpaft aduertifed fectetelp : and fis natty & neuer chastiled one, but I for gaue foure . Jam trgbt fozowfullby. cause that I have chastyled : and am glad gl

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glad because that I pardoned. In as muche as I was boine as a manne, my fielche is here eaten with whurmes: and because I have trued vermously in my lyte, my spirite chall not refle with the goddis.

Dow thinken thou my frende Antis gonus, what an epteaphie was this and home glozious was his lyte, With the memory of hym bato this bate abt deth lo immortall ? Emd as the undbis mate belpe me in all gobbirelle, and be fende me fro pil 3 hauenet lo great de lite at Bompere with hig avmp, noz at Baius Julius Cxfar with ms Bantes of france, nor at Seipis with his all fricans, as 3 haue at the aringe of Ly pies with his fevulchie. For that home bath more glory in that mountaine bes png deade, than all the order vad in art they lpues, with all they trimpbes. that euer they had in Bome . Tfaie not but that the my chednede of pit people moulde be chadifed : for without conta parison, he is worle that tauonternite plithan he that committeen the pti : To the one procedety of weakenette and the other of matice. But it leeinethro me, and to all other that be topfe, thuc

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es the fonne is naturall, and the chae Attemente voluntary : fo ought the rps gour of tuftice to be temperate, fo that the ministers shoulde shew compassion rather than bengeance: wherby the trea fpallours thulb have occasion to amena thepaspane-palled, and not to revenge theiniury prefent . D what places and realines haug been lofte, not for the pla nelle that the pil people bath commpts ted but cather by the disordinate Aus Opce, that the minifiers of Julice haue exerciced a Shinking by they rygour to correct the bomages palled where by bath cylen sclaunders and arpsence uer none luche harde of a fore. Mban a. papace lendeth any personne with the charge of infice, be ought to fate to bym these wooddess, whiche Auguste Calar face to the goustnour of Affrike: Tout not the confidence of myne honour into the pandes not commette to the my ins Alce to be a differer of innocentes, not an executioner of frances, but that with one handethan thoulded belve the good to manutes abein therin, and with the other hande to beipe to reple them thet hep! from their noughtpues. And myse entaucion is to fend the forth to be a precepa ZB del

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ceptour of ouphans, and an abuncat for midowes, a furgion for all moundes, a fraffe tor the blynde, a father to every perfon to fpeake fayze to myne enemies. and to reloyce my frendes. In this mas ner I wold thou Guldeft vlethy leife in euerp place, fo that by the fame of pitt= fulnelle, luche as be myne mall be in reft and content to be my Subjectes, and that frangers hall be delyzous to come and to ferue me.

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This instruction August Cefar gaue to a gouernour of his, because it was hewed hym that he was fom what crus ell in that realme. Certarnip they were hort wordes, but they be tright compens dious. And wold to god they were way = ten in the bertis of our tudges. Chou writest how that yie is fore troubled by teason of the censores and indges therof It is a noyfull tranaple to receive the auctoritie of inflice into the hand of an briufte man : and it is a thyng not to be luffed, that one with tyrauny mulde tyraniple dyners other: not with the life, but with the auctoritee to correct good men, ther by to be called a good ces lose. The auctoritie of his office genen to him by his prince ought to be his aca lbb it cels

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cellarie, and his good lyfe for principal: in fuchemaner, that by the rectitude of his infice, the pli moulde fele the erecus cion therof. All that have auctoritee wild temple it with wifedom and pures nes of liupng. Atis a great geodnes to the common welth, and great confusion to hom that is chaffpled with pepne, whan the miserable that is chalipsed, feeth nothing in him that chafffeth, wherby he hath deferued to be chaftiled. And contrary, it is greatte flackenes in a prince to commande, and great hame to the common welthe to confent, and great inconvenience and teprofe to the sudge to erecute: whan a pooze wretch for a small faut is put to more perne for the fame fmall faute boen in one bate, than is genen to theim that be great for many tyzannies, that thei baue commit ted durpng their tpfe. Thele be thei that peruert the common welth, and fclander the world, and put them felfe out of aus ctozitce.

TIn the lit. pere that greatte pompete toke Etia, the whiche is nowe Jetusas lem, the same tyme beyng there Wales rius Gracchus, thither came an Ibebrue 0, a Jew, as the annales Gewe, to complays

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plain to the Senate of the wronges and oriefes that were doven to bym in that land, and to in doping his errand in the name of all that prouince, be faied thefe moordes, D fathers conferent, D haps ple people, pour fatal destintes permit. and our Bod leaueth be with Berufas lem, ladie of all Alie, and mother to the Abrucs , to be in feruage of Rome, and to the Romaines, certainlie great was the power of Bompei, and muche moze the force of his armie to take bs. But therefore I fate, that greatter was the pre of our god, and without compariff the multitude of our linnes, wherby we did merite to be lofte. I wold pe knewe one thong, and it fore displeased me. that pe Romaines have not proved it bp erperience: That is, our god is fo iuft. that if among vs there had been. r. fuft men, and among fiftie thousand pl. one good, be would have pardoned all the yll: And than re komains fould have feen as the Egipcians did, how our god alone maie bo muche more than al pour goddis together. And certainly as long as we be finners, so long re chall bee our lordes. And as long as the pre of the Bebrues Bod Doocth endure, Co long Db.itt. **Wall** 

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wall the power of the kromaines lake. And because in this case I folowe one waie, and by pour fect pe folowe anos ther wate, ye can not returne to honour one god onely, nor I to honour diverte goddis . I will leaue this matter to the god, by whose power we have been no. timed, and by whose bountee we be go: uerned, and retourne to the case of our amballade. Ye knowe what yeare hath been betwene Rome and Jubee, and be: twene Judee and Rome, we with you, and pe with bs. In all thinges we have obeyed you, and pe vs. Ro tuft thing we haue denated pou. And because there is nothrna more defired of the people, and leffe put in operacion than is peace, and there is nothing more abhorred, by the whiche abhorryng euerie man liueth, than is warre: I do warne pou of this with truth, prouide therfore fustice, put them alway that folowe your willes to Dooe bs pll. And leat be have no fuche malicious folke, as intyce vs to rebell. The greatest ligne and ftrongest prilet of peace is, to put awaie the perturbers of peace. Mohat profite is to fate peace peace, and in secret to say warre warred I saie this because pe have banished the

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the eldelt conne of kyng Houmes out of Ivon for his demerites, and pe haue fent in bis feede Campanius, Marcus. Ruffus, and Malerius Braccus foz pres lidentes. They be foure plagues, oz. titt. pestilences, so that the least of them mere fufficient to enpoy fon the hole ems prie of Rome, than muche fooner out miscrable realme of palenine. Mohat thrng can be more monstrous, than that the ludges of Kome Gould fend menne to put awaie pli customes fro them that be pll, and they theim Celues are the inuentoures of newe vices ? Mohat greats ter fame and incouentence is in inflice. than they that have auctoritee to chas fife wanton pouthe, to glozifie theim felfe to be capiteignes of theim that be wylde ? Mhat greatter infamte can be in Rome, than thei that ought to be bers tuous and fuffe, to gene exaumple toos ther, to be pll and vicious ? I lpe if thet have not so wirthen and enlarged the discipline of Justice, that they have taught the pourh of Judee fuche bices, that have not been heard of by out fas thers, nor red in no bokes, nor feen in our time. D Ixomans beleue me in one thing what counsaples Judee hath taken Bh iiii DE

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of Rome at this houre, let Kome take Budee . Many realmes are gotten with mightie capitapnes, and muche theas ding of bloud, and ought to be obserued with a good Judge, not in Geadyng of bloud, but in gettyng of hertes. Certens Lie the Bunge that winneth moe good willes than monete, ought to be belos ued, and he that ferueth for monete, and lofeth the goed willes, for euer ought to be abhorred as peffilence. MD hat thinke peis the cause nowe a baics, that pour prelidentes be not obeied in a iuft cauler Df a trouthe it is , because that firft they commaund uniust thynges. The commanubementes that be luft, maketh Toft and meeke bertes , and fuche asbe putufte, maketh menne cruell. We befo miserable in all miseries, that to bym that commaundeth well, we obeieplit and the more pil they commaunde, the more obeyed would they be. Beleueme in one thring, that of the great light. welle and small saduelle of the Judges, is biebbe litteli feare and great hame in the Cubiccies . Me that bee Jewes thinke our felfe well advertised by the mouth of our Bod, that laieth : Puctie Brince committying charge of Juftice

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to bom that he feeth bnable to execute the fame, or doverh not principalite for Juftice fake accomplische Juftice . but booeth it for his owne profite, or els to pleafe the partie, thincke furelie, whan the Prince dooeth not regarde this , by some wate that be thincketh leaft of , he mall fee bis bonout infamed , bis cres dence loft, his good minifed, and fome great chaftifemente come to bis bomfe. And because I have other thynges to faie in fecrete. I will conclude as nome opentie. finallie I faie, if pe will conletue poar realme long trine, for the whiche pe baue put pour felfe in great perilles , keepe and mainteigne Juftice. and we wall beare you reuerence: Coms maunde as Bomaines, and we wall os beie as Bebrues : Beue vs a prefident. that is mercifull, and all our realme malbe obedient: Be not to cruell to chas file our meekenelle, and we fall be the more obedient to your preeminence: A tequire pou destre vser pe commande. for in delicping, and not commandping, pe wall find love as fathers to the chil: bien. And no treason as of Lordes to fernauntes. All thefe thruges fated the Beme, wherof the Senat had great mera uaple. lbb b

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naile. And foorthwith the Senatours prouided for three fufte thynges. The one was, that all thele woordes moula be put in writing, to the entente that they mould be put in the booke or beinen to maite in al good fairnges of al frage ambalfadours. The leconde, to putte Domne Braccus Malerius, beecause he mas fo cruell, and in hatered with the people. The thirde, they prouided ibn late of Lyon to bee Dielidente of that realme. Than how feemeth it to themp freend Antigonus, Did not this Ebine fpeake highly: D Rome without kome that of Rome boldeth nothing but the malles, and arte fallen into butbiffie vices. Mohat diddelt thou whan fuchea mame was lated to thee by an ibebiebe in the middes of the Senate ? Certains lie the greatest plage among all plages. and the greatest lotte among all lostes. is whan the prince bath his tyfe lo without lyfe, his tuffice so without in fice, his deedes fo without deedes, and in all euill so bolde and hardie, and in all goodnes fuche a coward, that tight mifely his owne men dooe accuse hom. and fraungers repreue him, none doeth love bim, but all bate bim, and bis frems

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bes will not belpe bym, and his ennes mies will perfecute him : They that be melent, refule his goodnelle, and they that be ablent, procure his plitheithat line take awaie his life, and the bead his sepulchie. Rowe to retourne to the purpole of our Judges. I praie thee Ans tigonus, we'me me thy mynde, whereof commeth now adates the great sclauns ber of the people, the infamie of the prince, and the perill in tuffice? Af thou knowelt it not harken and I mall them the, whereby all goeth out of order. Thef. that be printe are fo importunate, and the princes not refulping them : thei bes quilping and he fuffering to be beguiled: The one with couetife, and the other with ignozaunce, dooeth gene to suche that he mould take fro, and take awate from fuche as be mould gene buto, and bonozeth theim that dishonoureth hym. keepeth the rightwyle in prison, and de: linereth the vicious, dispiseth erpeart persons, and trufteth the that be leude: and finallie they prouide not offices to menne, but menne to offices. They ozs beine the vniuft to minifer infice, and doeinfurfe to them that be full: pet here and I wall wewe thee more.

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Thefe milerables after that thei be and poincted and let in their offices, where, of they bee nothyng woozthie, moze for their auctoritee than for merite of their personnes, thei are feared with their er. treeme tuftice. They take on theim the fate of great men with the (weate and labour of pooze men: Thei Cupplie with malice that they wante of difcrecion: And moorlt of all . they measure their Aice of other men with their owne proper vtilitee. Yet barken and 3 fball fait more. After that thefe ideotes fee theim selfe in the gulfe of these vaine business fes, than they lacke the terne of know. lage, and the failes of wifedom, and the ankers of experience, noz can not remes Die a finall matter, but inuet other more greatter, alterpug and troubelpnathe peace for their owne particuler wealth. They weepe for their owne harme, and no lelle for the wealth of other, and fis nallie leefe theim felfes. And therfor they aduenture them felfe into the guls fes, and inflame their lordes that have geuen theim fuche offices, to geue thein to luche as have descrued theim. Thou mailt know, that the beginning of them is pride and ambicion, and their middle

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frenny and malpce, and thepr endeis heath and Diffeuccion, and if my councel mere taken, fuche fould baue noctebence mith princis or gouernours, but as fclan med men to be feparate, not all only fro the common welth, but fro their liues. Surely great is the couetyle of theim that be Chameles, which without Chame bemande offices of the Cenate oz princis. but it is a more boldnelle of mairce toz the princis to geue them. In this and in the other thynges thele are fo bamnas ble, that neither the feare of the goddis both withdraw them, nor the prince wtb not refrance theim, not bengeance both not let them, noz the common welth wth not accuse them, and aboue all other, rea fon wth not command them, noz the law lubbue them.

Lo my freende Antigonus, note this woorde that I write in the ende of my letter. In the pree of the foundation of kome. vi. C. rlii. the Romaines as than in the worlde hadde dyners warres, as Baius Celius against theim of Trace, and Buco Cordon his brother againste hardine, Junius Sylla agaynse the Macedomens, Seculio Scipio as the Macedomens, Seculio Scipio as

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agapuffe the Aulitapus, and Marius confutt agaynfe Jugurtha byng of the Mumibiens. It befell fo that Bocca appro of Mauritagne fauoured Inguts tha and boon theym triumphed abaris us, and they laded with chapnes were led afore his chariot, not without great compation of theim that law it . After this triumphe doone, incontyneut the Same date by counfell of the fenate, Tu aurtha was beheaded in papion, and his companion Boccus had parbonof his lyfe, and the cause was, It was a cuftome, none to bee put to juffpce, but fyzite the auncient booke foulde be fers ched, to feet any of his predecellouts had done before any ferupce to Rome. whereby the captine Coulde merite to have pardone of his lyfe; and thanit was founde, that the graundfatherof Boccus came to Lome and made great oracions beefore the fenate, by whole moordes and fentences, his faied neuen merited to have pardon of his life; and among other of his fairnges, he rehet fed thefe verfes that faied: what is that realme, where is no good among the pll, nozyll amonge the good? what is that realme, that bath their bouses fullof good

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good fimple persons, and banyfeth as maie all wifedom ? D2 what is that res alme, that fuche as be good are cowars bes, and the pll bardie? or what is the realme, where all pealible are difpleas led, and the ledicious prepled ! Mbat is that realme that fleeth theim that wold their welth, and are angry with theim that woulde belye their yll? or what is that realme, that permitteth the proude poore folkes, and the tyche tyrantes : 02 what is that realme, wherethet al know theeupil and none procureth any goods nelletor what is that realme, were luche vices are openly commytted, that other realmes feare to doe fecretely e or what is that realme, where as all that they despre they procute, and all that thei do procure, they atterne, and all that is vil thei thinke, and ath thei thinke thei fap. and all that thei fay thei may do, and all that thei may bo, thei dare bo, and put in speracion that thei bare do: and worft of all there is none fo good to refulit ? In lucha-realme there hould be none inhas. bitante. For within Wort Space the pil men Malbe chaunged, ozels difpeopled afgood me,oz the goddis will confound them, or the tirautis wall take theim. Druces 200

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morners thouges were faled, the while the I palle ouer at this tyme. Dom thynkelt thou Antigone ? 3 (weate bo the immortall goddis, that my herre breaketh to thinke of the greatte frame that was laved byon Rome by fuche writing as was left to theim by the graundefather of this appae Boccus. This my letter 3 woulde thou Moulden teade in fectete to the pretours, and if they amend not we thall finde the meas nes to chaftile theim openly . End as toucurng thy banishement 3 prompte the to be thy good freende to the lenate. that we mate tope our auncpent amitte And to gette the out of that togethet. vie.cettainly & Chall bood my Diligence. Thaue written to my fectetary wanus tius to Delpuer the.tt. 20 . ferterstotes leue thy pouertee : and thus & fend the mp letter to comfort the beur betta 4 fateno moze, but the goddis geue the contentacion of that thou moldell haue top, and reffe to thy persone. Andall corporalleuple, cruellenmyes, and fai ral bestenies be leparate fro me marke for the behalfe of my wyfe fauftine, I falure the, and thy wyfe Buffa: She is thine, and I am thone, with vilitacts

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on of tope I have recepted thy letter, and thankefully I fende the mone. I hall not refte to defire to fe thy persone in Italy, and there in Steyle to leve my fener quarteyne.

Taletter fent by Marcus to Lambert gouernour of the ple of Helespont, whan he dyd banishe the bacas bundis fro Kome, The, rii, letter.



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Ark emperour of Rome, lorde of Asie, consederat with theym of Aurope, frend of them of Affrike, enemie of the Maures: To the Lamberre gover-

nour of the ple of Betesponte, senderh of his parte contentacion and suretee fro the sacrate senate. If am sured with the sures that thou hast sent me, and am clothed with thy mantell, and am ryght well pleased with thy grey-boundes: If I had thought, that thyn absence fro Rome hould have procured so muche stupt in that ple: long agoe I hould have determined as well for the prospec as for my securce. I sent to the

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in demaundring but small thringes in my fpozt, and thou hafte fente me many thruges in erneft. In good foth thou bafte better proporcioned thy ferupce with noblenes, than 3 to commaunde with my couetyle. For yf thou temems bre. I fent to the for a doferne fkrines of furre, and thou hafte fent me. rif . do. fenne: and 3 dyd fende but foz. bi , greis bundes, and thou haft fent me, rti. Trus ly in this cafe my pleasure is double. For here in Rome thy great largelleis publyfbed, and my small couetyfe there in Delesponte. And because 3 am fute thou half great thankes of me. A praie to god to fend the falute and health, and that fortune be not denied the at a good houre. I fende the . itt . barkes of mais fer fooles, and pet I have not fente the all . For if 3 had banpiched all the food les in Bome, we fould have peopled bs with a new people. These mapfler foos les have ben so wily to teache foly, and the Romaine routh so apte to leatne, though they be put in . iii . barkes, they? Disciples wold lade.iti.no. Carrakes. I have great meruaile of one thyng, and my herte sclaundzeth the goddis: for 3 fee well the erthquakes caffeth bowne boules,

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houses, and great waters beareth awak bridges, froftes freicth the vines, fodein thonderping & tempeltes breketh downe toures, scarlitie of water caufeth derth. corrupte apre maketh an ende of theint that be wyle: and pet there is nothing that can make an end of thefe fooles. Al thruges at this date faileth at Rome. except all onely thefe poetl tremandes. geftours, tomblers, platers, or broflates. juglers, and fuche other, of whom there is inow and to many . D what a feruice bouldeft thou do to the gods, and what profite to Rome, that for three barkes ful of fooles to fend one lade withwyle men : Due thrug 3 will faie, that with the bones of the wyfe men that ple is balowed, that anciently were bany hed by the malyce and enuy of theym of Rome: if thy imellyng wits be notioff as Italy flinketh of the that be fimple. fothat ile smelleth Swete of wple men. Mban A came fro the wars of the Bar. thes, \$.tili. pere of mine empire. I palled into that ple by dyners fees to fee the lepulchzes of auncyent wyle men: and in the citie of Dozbite, in the myddes therof, lieth Duyde, that was bany thed by August: and under the mountagne Arpines II IE

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Arpines is the sepulchie of the renows med Armeno ogatour, baniched by Spis la : at the porte of Diganant thou halt fynde the bones of Colliodozus recapis tuler of the antike lawes, that was bas upfed by Mero the cruell: and in the feelde of Elinos, under a marble, is the pouders of Silifo Steneo, that was lo well learned in the bit. artes lyberall, as though be had new founde theym, be was bangfed by the Marians. 3 fait for trouthe thou halte fynde it thus, for with my knees I have touched their fepulchzes. And all that feafon my ten-Der eyes were as full of water, as then bones were barde in the eatth. were not bangibed for no vilanges that they had doen: but it was the merpte of our forefathers, that they woulde be privated fro the company of so nobit barons : and we they; chylozen frothe pouder of fo renowmedlages . 3 can not tell whyche is the greatter, the fans talpe that A haue to thyne ple, or the compassion of mplerable Kome . I door pracethe as my freende, and commaund the as my feruaunte, to regarde the plas ces that I have thewed the. for it isa suffething, and mofte tufte, that fucht cities

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efties be printleged by them that lineth. mban thet are peopled with fuche bean wole menne. Ind moze ouer, Centurion knoweth by wordes the beute cafe, that thefe prisoners hadde with bs, and we with theim, the date of the featt of mo= ther Berecinthia. I faie, I faw not that Daie fo muche crueltee in IRome, as me caused infamie through all the emppre. Rome was neuer ouercome, by theim that were valiaunt and vertuous, that date we lawe ouergone, and troden bus ber foore, by those fooles. The walles of Rome, that wer never touched by the Benians, bad that Daietheir lowpes full of armed trewandes: Rome that triumphed ouer all realmes, was tetumphed byon that date, with tomblers and ingglers . 3 am fo abafched in this tale, that I wote not what to laie or to mite. Yet one thyng comforteth me. that fith Rome and the Romaines bus tuftlie boe retopce with thefe fooles : the and the famous tople men, tuftip thatbe chaftiled for thele fooles. And in this the goddis thall not be displeased, that fith Rome laugheth at thefe tremandies and mockeries, one date the that! weepe with thele toblers and jugglers. Bi iit

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I banime all thefe for ever fro kome. not for the bloud that they have thedu. but for the heartes that they have pers uerted, not for the occasion of any that be dead, but because they wer maifters of folies. Mithout coparison it is great ter offence to the goddis, and more dos mage to the common wealth, thefe tres wades to take awaie the wittes fro the wife folkes, then the murtherers to take awaie mens lines . If the greatest gift. among all giftes of fortune, be, to hepe a good wit, let no man prefume, to be of a reffull buderstanding, that is aners treme frend to thefe tremandes. Beleue me one thyng, As one byzd loueth an os ther, and one wast an other, and one wife anan an other : fo one foole loueth and ther foole.

Ly remember, on a daie, as 3 revolued the registers in the capitol, 3 red a right meruailous thyng of Druet? a famous oratour, whiche is buried in the Fleof Delespont, on the mount Adamantine. Whan great Scipio came fro the warre of the Panians, better accompaignish with hunger staruen trewandes, that with valiant capitains, he said to hymithest the fronthe it is a great shame to thes.

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and a small honour to the Senate, that thou, that halt ouercome the wyle Aftes, and being so wyle thy self, and of the bloud of the wyle Romains, wilt be accompanied with these trewands and fooles. In that unhappie realme, at the wise men could not ouercome one, that was thought so mighty, among so masny fooles. I safe to thee, that thy wit is in more perill here in Rome, than thy lyfe in Aftrike.

These were good wordes, and not of no woordlie malice. And within a short while after, and by divers light person, and for a small occasion, this poore olde oratour, and riche philosopher, by the frendes of Scipio, was banished Rome.

and Cent into that Tile.

Than behold Lambert, let by returns to these ingglers and trewandes. whan they are landed in that Ale, let them go frank and free, so that their be not their accustomed toyes. Thou walt constrain them to labour, and chastise them if their be idle. For these miserable folke, seying from fust travaile, take on them untuse idlinesse, and couert mo men with their trewandise, than if open scholes of vacabundes were kept.

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There is nothing that out forefast there did, that displeteth me to muche, as the sufferance of these unthriftie tres wandes.

EIn the pere. Lexist of the foundacts on of Rome, in the tyme of an hortible petitlence in Italie, to reiotee the people was first founde out the invencion of Theatres, by the adulte of the trewans des. It is assumeful thing to here, that the petitlence dured but two peres, and the rage of these unthriftes, dureth.

bundzed peres.

Tlambert. I beleue wel, that the coms plaintes, that thefe prisoners haue bes gon bere, Gall neuer haue an end thete. Bow be it, I care not : for the grudge of theim, that be pll, instiffeth the instice and fentence of theim, that be good. As the mailler of Mero faied : As muche as the hame of linne ought to be fleddeof theim, that be good, fo muche praife is the infamie of the pil. I mall tell thee one thing, to thentent, that the chaftiles ment Mould not feeme cruell to the. Se: pug the emperours of Rome are full of clemencie to Araungers, it is no reason; that thei hold be fo harp to their own. Sith fatal witinies bath brought me into t

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to this world. I baue feen nothing moze paprofitable to the common melth, noz greater folie in theim , that be light of condicions, not a worle inufcion for bas cabundes, not a more cold renocacion of mortail folk than to lerne of thefe gams ners and triflers, and fuche other tugs glers. Mbat thyng is more monfrous. than to fee topfe men reloyce at the pas fime of thele vain trifters : Mbat greas ter mockerie can be in the capitoll, than the folish laiping of a tefter to be praised with great laughter of wife men? what greatter Cclaunders can be to Brinces boules, than to have their gates alwais open to receive in thefe fooles, and nes uer open to tople folkes ! Mohat greats ter crueltee can there bee in any perfon. than to deue more in one date to a foole. than to his fernantes in a vere or to his kinne, all bis life: Mohat greater inconfrancie can there be, than to want men to furnishe the garrisons and frontiers of Allirico, and thefe tremandes to as bide at Rome . Mhat lyke chame can there be to Rome, than that the memotie hall be lefte moze in Italie, of thefe tumblers, trewandes, prpers, fpngers of leftes, tabourers, crouders, daun-Tí b cetg

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cers . mummers, tefters , and fugglers than the renoume of capiteignes, with their triumphes and armes. And whan thele captiffes wandered all aboute in Rome in Cafetie Counting their leudnes. and gathering of money : the noble ba. rons and capitaines, went fro realme to realme, waftyng their money, aduentus rong their liues, and feding their blub. an the uttermost part of Spain, when war began betweene the Liberiens and Boditaines, and they of Liberie lacken moneie: Two ingglers and tabourers. offred to mainteine the war a bole pere. And it folowed, that with the goodes of two fooles, many wife men wece flaine and ouercome.

TIn ephele, a citie of Alie, the famous Temple of Diana was edified with the confiscacion of the goodes, of suches

trewand and foole.

Mohan Cadmus edified the citient Thebes in Egipt, with fiftie gates, the mynfrelles gaue bim moze towarde it.

than all his freendes.

Taf the historie be true, whan Angust edified the wals of Rome, be had more of the trewandes, that were drowned in Tyber, than of the common treasogie.

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The first kyng of Cozinth avole by lusthe villains, I faw his sepulchze at Cozinthie. And as I say of these small number, I might saie of many other.

TBeholde than Lambert, home littell care the goddis take, and how variable the case of fortune is, and how the dee= des of men fall. Some behad in memos tie for their foly, and some for their wis: dome. Due thyng is come to my mynde of the chaunce of thefe tremandes, and that is, whyle they be in presence, thep make eyerie man to laugh at the folpes that they dooe and faie, and whan they be gone, euerie man is sozie for his mos nep, that they bare awaie. And of trous the, it is a tufte fenteuce of the Boddis. that fuche as baue taken baine pleafure together, whan they are beparted, to weepe for their lolles. I will write no more buto thee: but I doe fend thee this letter in Breke, to the entent that thou theweit ouer all the Ilc. Sende foorthe with the thippes again, for thei must be fent forth with the prouisions into Illis tico. Deace be with the Lambert, bealth and good fortune to with me marc. The Senate faluteth the. And thou on my bes balfe, walt wewe to the gle, the iopfull bap.

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### MARCYS

happie customes. Asy wife Faustine faituteth thee, and sendeth a riche girdell to thy doughter. And in recompence of the furres, I send thee riche sewelles.

Taletter fent by Marke themperour to Latulus his speciali freende, of the noueltees of Rome.

Che. riff,letter.

Catulus the old censoze. It is Arcus the new censoze, to the Hr. Daies paft, that in the tem. ple of god Janus , 3 receiued thy letter: And I take the came god to witnes, that I had rather haue feen thy perlon. Thou writeft.bow mp writpne is long, but the Moztnelle of tyme mas Beth me to aunswere thee moze brefelp. farre awate moze than I would . Thou defireft me to gene the knowlage of the newes bere. Therto I aunswere that it mere better to bemaunde, if there bt ante thrug abiden here in IRome oz 31s talte that is olde. For now by our heas uie destinies, all that is good and olde is ended, and newe thruges that be ril and deteftable, we mate fee dafely. The Amperoz, the Confull, the Aribune, the 94 5

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Senatours, the Ediles, the Flamines. the Becours, the Centurions, all thefe thynges bee newe, but the villanges. that been olde, and all palleth to make new offices, and to orderne flatutes and practikes, and than to come to the cour cels, and to reple by lublidies . In fus the wyle, that there bath been nowe mo nouelties within thefe. iiii. peres, than in tyme valled in. itit. C. veres. Menom affemble together a.iii. C. to counfell in the capitol: and there we blafon & boffe. (weare and promise, that som of be maie Subdue and put bnder other, to favour one, & diftrop an other, other to chaftile thepli, and rewarde the good: To re= papre olde, and edifie new: To plucke bices bp by the tootes, and to plant bers tues : to amende the olde, and folome the good: to reproue tyrantes, and ale fofte the poore: and whan that we are gone from thenle, they that fpeake beffe woordes, are often taken with the work dedes. D heup Rome, that now a dates bath fuche Senatours, that in faiping. we hall doe, we hall doe, paleth there lpfe: and than every man, leekyng for his owne profette, forgetteth the coms mon wealth. Oftentymes 3 am in the Senate

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Senate, to behold other, as they regard me: and I am abalched to heare thees loquence of their wordes, the zele of ius fice, and the infificacion of they? pera Cones: and after that & come thens, 3am almamed to fee they? fecrete extozcions. there dampnable thoughtes, and there pil workes to plainely manyfelt . pet there is an other thrng of moze mers uaile, and not to bee fuffered, that fuche versones, as are moste defamed, and ble moste dyshonest vices, with they moste Damnable intencions, make thep? as nowes to doe moft cruell fuftice. It is an ineffable rule, and of humapue malyce most bled, that he that is most hardy to commptte greattelt crymes, is most crus ell to geue fentence agayuft an other for the fame offence. De thinke that me res gard our owne crimes, as thorow fmall nettes, that causeth thynges to seeme the leffer. And we remembre the faultes of other, in the water, that causeth thins ges to feeme greatter than thep bee. D howe many have I feene condemned to bee banged by the fenate, for one smal faute, dooen in all the lyfe, and yet they commytte the same faute energ houre.

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Ta baue redde, that in the tyme of Mi lerander the greatte, there was a renos med przate or touer on the fea, whyche tobbed and drowned all Myppes, that he coulde gette: and by commaundes ment of this good kynge Alexander, there was an armye Cente forth to take hym. And whan he was taken, and presented to Alexander, the kynge Saied to hom : Shewe me Dionides, why dooest thou keepe the scain daungier. that no thyppe can Caple out of the eafte into the west, for the ! The Prate ans Imered, and faied : If I keepe the fea in daungier, why doeft thou Alexander heepe all the fea and lande as tofte ? D Alexander, because I frahte with one Spppe in the lea, 3 am called a thefe, and because thou robbest with two huns died thyppes on the fea, and troublest all the worlde with. it. hundred thous fante men, thou arte called an Empes tour . I fweare to the Alexander, pf fozs tune were as fauoutable to me, and the goddis as extreme agaynfte the: thep woulde grue me thyne Empre, and grue the my lyttell fbyppe, and than peraduenture 3 Moulde bee a better arng than thou art, and thou a worfe thefe

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These were high woordes, and well recepued of Alexander: and of trouth. to fee if his wordes were corespondent to his promples, he made hym from a preate to a great capitaine of an atmp. and he was more vertuous on lande.

than be was cruell on the fee.

TI promple the Catulus, Alexander byd tyght well therein, and Dionides was tobe prayled greately, for that he had fated. Row a Dates in Italie, ther that robbe openip, at called lordes : and they that rob papuely, ar called thenes. In the perebokes of Liuius, 3 haue red, that in the fecond troublous marre punite, betwene the Romains and Cars thagmenfe, there came an ambalfabout Lulitapn, lent fro Spapne, to treate for accorde of peace. Moban be came to Exome, he proued before the fenate, that fpth he entred into Italie, be had beene ten tymes robbed of his gooddes, and mbples he was at Rome, he had feene one of theim that robbed bym, bange by an other, that had befended bym . Be ferng fo pil a bede, and howe the thefe mas faued without inflice, as a befpes tate man, toke a cole, and wrote on the gybet ſ

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D gybet thou art made amonge thea nes, northed among theues, cut of theo ues, wrought of theues, made of theues, fet among theues, and thou art peopled with innocentes.

Tand there as I redde thefe wordes. was in the originall of Liutus, and in his histories. I sweare to the by the im= mortall goddis, that all the Decade was waytten with blacke puke, and thefe wordes with redde vermplyon. A can not tell, what wordes & Could fend the, but that every thyng is so newe and fo tender, and is topned with fo pll fement, that I feare me, all will fal fo= depnely to the playne earth. I tell the. that some are sodepnely tylen within Rome buto valour, to whom I will ras ther affure they? fall, than they? lyfe. for all buploping haftely made, can not belure. The longer a tree is kepte in his kynde, the longer it will be er it be olde. The trees, whose frugte we eate in Commer, do warme be in wynter . D howemany have we feene, wherof we baue meruapled of thepz rifpnge, and ben abached of they? falles . They have growen as a hole piece, and fodeynely masted 1kk

maffed as a faumme . There felicitie bath been but a Morte popult, and there infortune as a longe lyfe. fynaily they have aredyed the mylle, and armed it with flones of encreace, and after a lpts teil grindping, left it in vtile all the bole pere after. Thou knowell well mp frend Catulus, that we have feene Cincius Juluius in one pere made confule, and his chyldren tribunes, and his wrfe a matrone for pounge maydens, and bes Tyde that, made keeper of the capitoll. and after that not in one yere, but the fame daie me fam Cincius bebeaded in the place, his children drowned in Tre bre, his wrie banpliched tro Rome, bis howscraced downe to the grounde, and all his good confished to the comon treforp. This rigorous exaumple we baue not redde in any boke to take a copp of it, but we have fene it with our eres to kepe it in our myndes. As the nactons of people are barpable, fo are the cons Dictons of men dyuers, and appetites of moztall folke: and me thinketh this is true, ferng that fom loue, fome hate, and that that fome feeke, fome efches meth: And that that some setteth littell by, other make of. In suche wyle, that all

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all can not be content with one thyng. noz fome with all thruges can not befas tiffied. Lette euery man chole as bym ipfte, and embrace the worlde whan be will, I had rather mount a foft place to the fallyng, and if I can not come thera to. I wyll abyde by the waie, rather than with fweatte to mounte haftyly, and than to tumble downe headelyng. Authis cale fythe mennes bertes bns derstande it, we nede not to wapte furs ther with pennes. And of this mattier regarde not the littell that I dove faie. but the great deale that 3 wil faie. And forth I baue begun, and arte in Araunge landes, I will warte the all the newes fto bens. This perethe. xxv. dape of may, there came an amballabour our of Alie, laiping be was of the ple of Tes tyn,a baron ryght elegant of body, rud= dy of a spect, and ryght hardy of cous rage. We confidered beeping at Inome. though the fomers dates were long, per wrater wolde draw on, and than wolde it be baungerous failping into this pleand law that his buspnes was not dis fpatched : Du a date beerna at the gate of the fenate, feepng all the fenatoures entre into the Capitoll, without any Rk if ars

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atmour byon theim, he as a mã of good spirite, and zelatour of his countrey, in the presence of vs all, saied these words.

To fathers conscript, D happye people, 3 am comefrom a fraunge countrey to kome, onely to see kome, and I have founde kome withoute kome:

The walles wherwith it is inclosed. hath not brought me hyther, but the fame of thepm that gouernett. 3 am not come to fee the treasourp, wherein is the treasure of all realmes, but 3 am come to fee the facted fenate, out of the whiche illueth the counfaile for all men. 3 came not to fee pou, because pe bapns quythe all other, but because I thought pou moze vertuoule than all other. 3 dare well fate one thruge, excepte the goddis make me birnde, a trouble mrne bnderstanding, pe bee not komaines of Rome, northisis not Rome of the Ros maynes pout predecellours. Me haut bearde in our ple, that dyuetfe realmes ben wonne by the valiances of one, and conferued by the wysedome of all the Senate : And at this houre pe are more lyke to bee beftroicd, than to wynne as pour fathers bydde: all they? exercyle was in goodnelle, and pe that are thep? chila

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ebildien, palle all pour time in ceremos nies. A faie this, re Bomaines becaufe pe baue almoste kylled me with laughput at pou to fee bow ve doe all as mus che pour diligence to leave pour armure without the gate of the Senate, as your predecelloures did take to theim to des fende the Emprie. Mbat profite is it to pou to leave your armes for the fuer= ties of your personnes, and put them on wher with reflea all the world? Mobat profiteth it to the thoughtfull fuiter, that the Senatour entreth bnarmed into the Senate without [wearde or dags ger : And his beart entreth into the Se= nate armed with malice ? D IRomains. I will pe knowe, that in out ile we boid pou not as armed capitaques, but as malicious Senatours, not with farpe grounden (weardes and daggers, but with bard beartes and benomouse tons gues pe feare bs. If pe bould in the Ses nate put on harneis, and therwith take awaie pour lives, it were but a smalle lode, feering that re fusteine not the ins nocentes, nor dispatche not the busines. les of luiters. I can not luffer it. I can not tell in what fate pe ftande bere at Rome: for in our fle we take armour Ikk fit from

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from fooles whether your armours are take amaie as fro fooles or mad folkes. I wot not. Afit be boen for ambiciouls nede, it commeth not of Romains, but of trauntes, that wranglers and prefull folke Would not be judges ouer the peac Lible, and the ambiciouse ouer the meke. and the maliciouse over the fymple. It it be doven because pe be fooles, it is not in the law of the goddis, that the huns Dred fooles Moulde gouerne three hun-Died thousand wife menne. It is a long feasouthat I have tarted for mitte auns Iwere and licence, and by your madneffe 3 am nowe farther of , than T was the first daie. Me bipug ople, hony, laf = from, woode, and tymber, falte, fyluer and gold out of our Bleinto Rome, and pe will that me good els where to lecke Juffice. Pe will haue one law to gather your tentes, and an other to betermine out guffice, pe will that we paie out tri butes in one date, and pe will not difcharge one of our ctrandes in a wholle pereil require pou Inomains betermine pour lettes to take awaie our lines, and To we challend : or elles beare out coms Plaintes to thentent that we may fetue Pou. Fortuan other maner it mate be, than 1. (8172

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than reknow by bearing with your eas res. whiche peraduenture ve mould not fce with your eien . And if ve thinke mp mordes be out of measure, so that pe wil remedie mp countrete . I fet not by mp life. And thus I make an ende. Merilie freende Catulo, thefe beethe woordes that he fpake to the Senate, which faat in writing. I fay of trouth, that the hars dinesse that the Romains wer woont to baue in other countreies, the fame as nowe fraungers have in Rome. There were that fated, that this ambaffadour mould be chastiled, but the goddis for= bid . that for fairng trouthe in my pres fence, he fold haue wen correct. It is e= nough and to muche to to fuffer thefe es uils, though we de not & perfecute those that aduertife and warne be of theim. The them are not in suertee of the wolf. but if the hepherd have his dogge with him. I meane, wages ought not no leave barkyng for to awake the sheveherdes. There is no god commaundeth noz law counfaplieth, noz common welth fuffe= reth, that thei whiche are committed to chaftple lyers, fould hang them that faie trouthe. And fith the Senatoures them them felf men in their liupng and Isk.iiii. fom4

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Cometyme moze humain than other that be sclaues, who els hould deliver them from chastisement? Dh Rome and no Rome, haupng nothing but the name of Rome, where is nowe become nos blenesse of thy tryumphes, the glone of thy children, the rectitude of thy Bu fice, and the honour of thy Temples? for as now they chastile bym more that mourmureth againft one onely Senas tour, than they do them that blaspheme all the goodis at ones . Foz it greeueth me moze to fee a Senatour oz cenfoze to be woorke of all other, than it disple aleth me, that it would be faied, that he is the best of all other. For a trouthe I fate to thee my freende Catulus, that as now we neede not feke to the goddis in the Temples, for the Schatours ate made Boddis in our handes. This is the difference betwene theim that been immortall, and thei that be mortal. for the goddis neuer done thyng that is yl, and the Senatoutes door neuer good thyng : The Boddis neuer lye, and they never faic trouthe : the Boddis pardon often, and they never forgeue: the Boddis are content to be honoured five tymes in the yeare, and the Sena: touts

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tauts would be honoured fenne tymes a daie. Mhat wilt thouthat 3 faie more? but what so ever the goddis doe. they oughte to be prayled, and the Ses natours in all their woorkes beferue to be reproued : finallie I conclude, that the Goddis affure and affirme euerie thing, and thei erre and faile in nothing: and the Senatours affure nothyng, but erre in all thyng: onely for onethyng. the Genatoures are not of reason to be chastised: and that is, whan thei intend not to amende their faultes, they will not luffer the Dratours to walte their tyme to thewe theim the trouthe. Be it as mate be, T am of the opinion, that what man or woman, withdraweth their eares from berpng of trouth, ims politile it is for theim, to applie their heartes to loue any vertues: Beit Cens fore that iudgeth , or Senatour that or= beineth , or Emperour that commaun. Deth, oz Confull that erecuteth, oz Das tour that preacheth. Do mortali man, take he never fo good hede to his woozkes . nor reason so well in his defires, but that he deserueth some chastises ment for come cause or counsagle in his doopinges . And fith I baue waitten Ikk.b ta

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to thee thus of other, I will comewhat speake of my selfe, because of the woozs des of thy letter. I have gathered, that thou desirest to knowe of my personne. Knowe thou for certaine, that in the Kalendes of Januarie, I was made Cenfore in the Senate, the whiche office 3 defired not , noz I haue not deferued it. The opinion of all wyfemen is that no manne, without he lacke witte, or furmounteth in folie, wyll gladite take on him the burderne and charges of os ther menne. A greatter cafeit is, for a Mamefast manne to take on hym an of fice to please euerie manne, for be must weive a countenaunce outwarde, cons travie to that he thincketh inwarde. Thou wilt faie, that the good are ou Deigned to take the chardge of offices. D buhappie Rome, that hath willed to take mein luche wple, as to be the best in it. Breuouse pestilence ought to come for theim that be good, fith 3 am fcas ped, as good among the pli. I have ace cepted this office, not for that I had as ny neede therof, but to fatisfie the delis res of my wyfe faustine, and to fulfill the commaundement of Anthonius my graundfather . Bane no meruaple of anp

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any thyng that I dooe, but of that I leaue to be doven . For any manne that is wedded to faustine, there is no by s lanie but he chall doocit, I Cweare to thee, that lith the daie we wer wedded. me feemeth that I baue no witte. 3 leave weddyng for this tyme, and res tourne to Speake of offices. Surely a pea fible man ought to be in offices, though it be peinfull: for as the offices are affu . ted among theim that be vertuous, fo perillousely gooeth the vertuouse folke among offices. And for the trouthe hereof recken what they winne, and than thou halt fee what they lofe. Saie that is good, if thou knowell it, and heare the pll, if thou defire to knowe it. Be that wil take the charge to gouerne other, he feeketh thought and trouble for him felfe, enuie for his neighbours, spurces for his ennemics, pouertee for his epcheste, awanying of theues, pes till for his bodie, and end of his daies, and torment for his good renoume . It's nallie he seeketh a waie to refecte his freendes, and a repeate to recover hise: nemies . D an unhappie man is be, that taketh on hom the chardge of children of manie mothers, for he wall be als maies

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maies charged with thoughtes, bow he mould content theim all : full of lighes because one bath to geue bym : feare that one would take fro him . weepyng if he leefe: and fuspection that they in fame hym. We that knoweth this, with out long tariping ought to fet a bribel at his head. But I fate of one, as & fate of an other. For I will (weare, and thou welt not denage it, that we maie fynde fome nowe a daies , that had rather be in the parke to fight against the Bulles. than bein fuertee bpon the fcaffold. Di tentymes I haue beard faie, Boe mete the Theatres to renne at the bulles: go we to chafe the Bartes and wilde Bos tes : and whan they come there, they renne awaie, not the beaftes fro theim. but they fro the beaftes . In fuche writ as they went runnyng, they retourned gaine fleeping . I fate, thefe ambicioule perfons procure to gouerne, and are go: uerned: they commaund, and are commaunded : they rule and are ruled: and finallie thinkpng to have divers buder their bandes, thefe wretches put theim felfes bnder euerp mannes foote . for the remedie of all these perilles, my thought is comforted with one thrng, and

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and that is, without procurying or offer trng mp felfe, the fenate of their owne myll bath commaunded me. In the buit. table of our auncient lawes bee thefe mordes. Me commaunde that in our fas cred fenate charge of fuffice beneuer ge. men to hom that willyngly offreth bym felfe to it but to fuche as by type belibes tacion be cholen. This is certeinly a fult lam. for men now be not fo bertuoule noz fo louving to the commonwelth that they will forget they own quietnes and teft, doyng domage to them Celfe, to pros cure an other mans profite. There is none fo folithe, that will leue his wrfe. children, and his owne fwere countrey, to goe into frange countrets, but if he fe bim Celfe amonge fraunge people, thin= kyng bnder the colour of tuftice to feke for his owne builtee, Hay not this with out wepping, that the princes with their small fludy and thought, and the tuges with thep? couetple, have bndcrmpned and thaken downe the brgb walles of the policy of Rome. D my freend Catus lus, what wilt thou that I houlde late, but that our credence fo minifeth, our couetyfe fo largely Aretcheth, our hardt nes fo boldeth, our mametaftenelle fo mame=

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mameles, that we prouple for indees to go and rob our neighbours as capitains agapuft our enemies:3 let the to witte. mhere as kome was beloued for chaft fong the planow it is as much hated for dispositing of innocentes. I doe remems bie that I red.in the tyme of Denis Gy. racufan, that ruled al Sicile, there came an amballadour fro IRhodes to IRome. berng of a good age, wel learned, and ba liant in armes, and right curiouse to res gard enery thyng . Became to Rome to Ce the maieltee of the facred fenate: the herabt of the hrab capitoll enuironned with the Collifet: the multitude of fenatours, the wyldome of the counfailours. the glozy of triumphes: the correction of the plithe peace of the inhabitauntes. the diverlitee of nacions, the abundance of the maintenaunce, the order of theof fices, and fpnally feyng that kome was Rome, he was demanded how he femed therby: he answered and saied, D Rome in this thy prefent world, thou art ful of bertues and wyfe men, bereafter thou malt be furny hed with foles. Lo what hygh and very high wordes were thefer Rome was. vi.C. peres without necellis tee of boules of fooles, and now it hatd been

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been . tit . C . peres without one wofe oz hertunule. Loke what I fap, it is no moc kerp, but of trouth, if the pitieful goddis nom a dates did reile our predecellours fro death to lyfe, eyther they would not know bs for theyr children, or elles at= tache bs for fooles. Thele be thynges he fed in Rome, but thou fendeft no worde of that is vied in Agripine, 3 will wapte nothing to the to put the to peine: maite to me some thrug to reiorce me, if the myfe Dynfilla chanced wel of the flote that came out of Letin with falt, onle. honp, I caused it to be well proutded for bir. Mitte thou, that fledius our bucle mas caft white by rage of his boile, and is deceafed. Laertia and Collodius are freendes together, by occasion of a mas trace. I do fend the a gowne, 3 prap to the goddis to lende the toy therof. mp mife faultine Caluteth the. Becommend me to Jamyzo thy Conne. The gods baue the in kepyng, and contrary fortune bee frome. Marcus thy freend to the Catu. lushis owne.

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# MARCYS

Taletter fent by Marke the emperour to the amorouse ladies of Rome, be; cause thei made a play of hym.

The pitt letter.



Athe oratour learninge at Indodes the arte of humand tee, to you amorous ladies of Rome Calutacion to your per Coues, & amendment of your

belired life, Gt was waptten to me, that at the feaft of the mother of the goodis. Berecinthia, all pe together there mes fent plated, and gefted on me : toberein pe lated for an exaumple mp lyfe and my renoume. It is the wed me, that As uilta compoled it, Lucia fulua worte ft, and thy felfe Tozingula byd fyngit, and pe all togpther bpb prefent it to the Theathre: pe haue portraicd and parms ted me in druces mances, with a booke tump hande tourned contrary as a fays ned philosophier : with a tong alone, as a bolde fpeaker without meafure, with a horne on my beade, as a common cuts bolde, with a nettell in my bande, ass trembirng louer : with a baner failen bowne, as a cowarde capitagne: with balle

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halfe a bearde, as a feminate man : mith acloth before mone cies as a condemps ned bacabounde : and pet not contente with this, but the other day peportrats ed me in a newe maner . Ye made mp ft. qure, with feete of fram, my legges of ambre, my knees of woo, the thyghes of bratte, the bealp of horne, the armes ofprtche, the handes of mace, the head of pello, the eares of an alle, the eyes of aferpent, the heares of tootes tagged. the teth of a catte, the tongue of a fco2= pion, and the forehead of leade, where in was written in two lynes thefe lets ters, M, R, T, R, I, S, U, S, thewhis the meneth (as A Do take it) The mos tal man taketh not the frate fo fraunge. as the doublenes of the lyfe : and than rewent to the truer, and therein treb bis heade dounwarde a hole date, And of the lady abelfalyn had not bene. thinke it had ben tred there tril now. And now ye amozous lactes have write ten to mea letter by Fuluius Fabritie us, wherof A recepued no verne, but as an amozous man, from the handesof ladies I take it as a mockety . And to the intent that 3 huld have no tyme ior to thynke theron, refende to wht a question

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question of me, that is: if I have founde in my waitynges, wherof, by whom. where, whan, what, and howe the frift womenne were made . And because my complexion is to take mockes for moc kynges, and fythe re demaundeit, I hall thewe it you and your freendes and myne, and specially fuluius your mellager bath belyzed me therto. There is nothing wherof I complaine, but 3 will holde my peace, faue to your lete ter and demaunde I wyll answere. And fpth there bath ben none for to aske the question, I protest, that to none other, but to you amozous women of Rome. I fende myne ansmere. And if any other boneft lady wyll take the demaunde of pou, it is a token that the hath enup of the office that ye be of . Certainly if any ladie sbeweth brz felfe annoved with pour pepne openly, fro bens forth 3 cons demne bp2, that the kepe no faulte that the knoweth in secrete. They that bee on the stage, feare not the rotyng of the bull : and he that is in a dungeon, feas reth not the hotte of artillery : I wyll Cap, a woman of good lyfe feareth no man with an pll tongue. The good mas trones maye keepe me for they? perpetuall

tuall feruaunt, and they that be pli, for thepr chiefe ennemp. Row to aunimere the question, to know whereof the frast women were made, I faie, that accoze dyng to the dinertitie of nacions, that bee in the worlde, druers opinions I

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The Egyptians late, that whan the fludde of Aple canne abzode, and was tred the earch, there abode certaine pies ces of earthe, cleauping together lyke greace, and than the beate commyng in them, created many wylo beaftes, and to amonge theim was founde the fyafte moman . Rote pe ladies, that it was necestary, that the flud of Aple woulde flowe over his bapinmes, that the frace woman myght be made on the earth. 211 creatures are bredde in the entraples of their mothers, except the woman that was bred without a mother . And this feemeth true, that without mothers pe were borne, becanfe without rule pe lieu and without order pedie. Herily be put teth him felfe to many trauailles, and bath many wyles to fynde, and many tymes to thynke, and to aske manye fuccoures, and to abyde many pees tes, and to chose amonge many wos Al it men

men that wyll rule one onely wyfeby reason. Be the beaftes neuer fo cruell and fierce, at the lafte the Ipon is ledde of his keper without any bande. The bull is closed in the parke: the bardell tuleth the horse, a lyttell hooke cat= theth the fplie, and the wolfe luftreth to bee tred : onely a woman is a beaft bnable to bee tamed, and neuer leseth byz boldnes for any thyng that is coms maunded byz, noz the bardell, for not being commaunded . The goddis haue made men as men, and beaftes as beas fes, and the humarne buderstanding bery hygh, and his Arength of a great power : but pet is there no man, beebe neuer fo bygh, that hall hape the wos man lyghtly, noz defende hym be benes uer fo frong. But I fate to you my labi. es: There is no fpurres that can make you goe, nor rapnes that can holde you, noz bapdell that can refraphe you, noz angle or net that can take pou: and fpe nally there is no lawe can subdue you. nor hame refrance pou, nor feare as bathe pou, noz chaftifement amend pou. D to what an pil aduenture putteth he hym felfe, that thynketh to rule and sozrect you. for yf ye take an opinion

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in hande, all the world wall not drame pou from it : if a man tell oz warne pou of any thyng, ye will neuer beleue bim: If one geue pou good counsell, pe will not take it : if one threaten you, anone pe complapne : if one flatter pou , than pe ware promde : if one reiopce not in you, pe are Spitefull : if one forbeare you, it maketh you bolde : if pe be chas filed, pe tourne to Serpentes : finally a woman will neuer forgeue any inius tie, not geue thanke for any good beebe. Row a dates the most simple of all wo: men . Ifweare, will fweare, that mee knoweth leffe than thee dooeth : and of trouth, the moste wifest mans wit mait farle in their reasons : and yet the wys felt of them (warneth from all wisdom. Will pe knowe my Ladies, how littell re knowe, and bow muche re bee ignos rant ? That is, pe determine fodenly in hard thynges of grauitee, as if ye had fudied for it a thouland peres: and if as nie gainelap pou, pe take him as a mozs tall enmie, Bardie is that woman, that dare geue counsell to a manne, but be is moze hardie that taketh it of a woman. But I Cate, he is a foole that taketh it. and be more foole that afteth it, and be Al itt

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is much more foolich, that fulfilleth it? Myne opinion is, that he that will not fall among to many Coanes, noz pricke bym among fo mante thornes, nor blys fer hym among fo many nettyls, leat hom beare what I will faie, and do as pe chall fee: speake well and worke pil: In promifping promife muche, in fulfils Ipng fulfill nothpng, and finallie als low your woordes, and condemne your councelles . If one hould demaunde now a dates of divers right renowmed persons, that been deade, how they did with the counsell of women whan they lived : I am fure, they would not have Eylen than to beleue theim, noz at this howie to bee reupued agaphe to heare theim. Howe was Krng Phylip of Macedon with Olympias & Parps with Belena? Alexander with Rola: na? Eneas with Dydo? Dercules with Depanira? Haniball with Champia? Mero with Agrippine ? and if pe will bot beeleue what they suffered with theim, demaunde of me how 3 door as mong other . D pe women , I remems baying that I am borne of one of you, abhorce my lyfe : and I thinkyng that I live with you, defire death. For there

is none other deathe as to treate with you, and no better life than to fice from pou. It is a common fairing among wos men , that we men be bukpude , because me berng borne in pour entrailes, booe entreate pou as bonde momen and fer= uantes: and pe late, lith pe bere be with perpil, and nourifie be with trauaple, that it were convenient and fufte, that we alwaies would be occupied in your feruices. Oftentymes 9 haue ftudied. why men wlite women fo muche. There is no eyes, but they ought to weepe, no bearte butit Moulde breake, no fpirite but it would be forowfull to fee a tople manne lofte by a foolifbe woman. The foolime louer palleth the daie to fatifs fie his light, the darke night to tomble with vaine thoughtes, one date berpng tidynges, an other date be offereth fers nice: one time louping barknes, an other tome be bateth lyghte : be breth with companie, and liveth Colitarie: and fis nally the moze folifie louer may that be will not , and willeth that he maie not. More ouer the counsell of his freendes profiteth bym not, nor the chame of his enmies, nor love of his goodes, nor the adueture of honoz, noz loling of his life, Il ittt 1102

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not fehrna of beath, not commyng nere noz goyng farre,noz feing with eies,noz hearing with eares, not talling with mouthe, nor pet feelpng of hand : and finallie to atteique victorie, be bath alwate warre againft bym felfe. 3 would thefe louers knewe fro whence loue pro: cedeth, it is this. The entrailes that we are bred in is of fleme : the breffes that we fucke are of flethe: the armes that we are northed in be of flefte: the wors kes that we doe, are of the fleche, by the whiche occasions cometh the repeale of our flethe to their flethe. Many fre het: tes fall into the fnares of loue. At fees meth wel my ladies, that ye ar brought bp in puddelles, as the Egypciens faie: The puddelles keepe no clere water to Dzinke, noz fruite to eate, noz fiche to be taken, noz bellell to faile with: 9 Do faie, pe are fowle in pour liupng . mamefull in your persons, in aduerlitee feble and lethie, in prosperitee subtyll and wily. falle in woordes, doubtful in your wors hes. In hatping pe keepe a dilozder . ers treeme to loue, auaricious to geue, bn-Mamefalt to take; and I faie pe are a receite of feare, where as tople men find perill, and symple menne luffer. In you mile

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wife men holde their renowmes bifas lowed, and the fymple men their life in

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TLet vs leave the opinions of the te appeians, and come to the Breekes whiche faie, that in the defertes of As rabie, the funne fbyneth moft botte, and they faie, that at the beginning, there appeared a moman alone, with a byide called Bhenic, the whiche bride thep faie, was created of the water, and the moman of the great beate of the funne. and of the corrupcion of the poudze that falleth fro the trees, which the wormes boe eate. In this wple thete was a tree fore eaten with wormes, and it chanced by beate of the funne, and day the of the powdze, that a fyze kendeled, and fo brent it, and than of the free and powe ber of the faied brent tree, the first mos man was made. And though & bea phis losopher Romanne, I will not faie that the opinion of the Philosopher Breeke was pil. For of trouthe pe Ladies that be amozoule, have your tongues of the nature of fyze, and your condicions of the rottennelle of the powdre of wood. After the diverlitee of beaftes , nature bath put some Arength in divers partes Lin Of

# MARCYS

of their bodies, as the egle in the beake, the buicome in the borne, the fervent in the tayle, the bull in the bead, the beare in the armes, the horfe in the breaft, the dog in the teeth, the bogge in the groin, the wood done in hir whynges, and wo: men in their tonges. Of troth the flight of the wood doue is not lo bigh, as the phantalie of your folies, noz the catte fcratcheth not fo fore with hir naples. as re Cratche fooles with your import tunitees : not the dog burteth not them. that be renneth at, as ye doe the foroms fult louer that ferueth you: not be is not in so great perill of his life that cat: cheth the Bull by the hoarnes, asthe good fame of the louer is , that falleth into your handes. And fruallie the lers pent bath not so muche popson in his taple, as pe haue in pour tonques. Set all the good Romanne ladies apart: for there bee many, of whom there is no complainte of their personnes, nor lu-Spection of their good names. Df all fus the my letter (peaketh not, noz my wane writeth not of theim, but of other : 3 Speake of women that be luche, that all benemous beaftes baue not fo muche porton in their bodies, as they have in their

their tongues. And lith that the goddis have commaunded, and our definies doe permit, that the lyfe of men can not pake without women: therfore gad-uertife these young people, and prate them that be old, and awake wyse men, and teache the symple, to see awaie frow women of yll name, rather than from a

common pestilence.

Exeading the auncient lawes of Blasto, I find written thus we commaund, that all women openlie infamed, be openlie put out of the citie, to the entent that other leging their linnes not unquenified, maie abhore the linne for feare to fall into the lame pein. Also the lame law laith: Me commaund, that pardon be genen to a woman of all the fautes committed by hir owne bodie, if any as mendement be seen in hir; but never to parwn them that have committed linne with their tonges. For comittying linne with an yll person, is of fragilitee, but with the toong it is of pure malice.

Ed divine plato, maifer and measure of all understanding, and prince of all phylosophers, whan thou mades that lawe in the golden worlde, that there was never such scarsifee of yll women,

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and to great aboundaunce of good mos men in Brece. Mohat Mall we doe nom in Rome, where there be fo manie vil o: penlie, and fo fewe good in fecrete? Ra: turally thei were woont to be mainfait in their bilages, temperate in woordes. wyle of witte, lobze in goepng, meeke in conversacion pitifull in correction well regarding their liugng, not keeping companies, fedfaft in promette, and constaunt in loue. Finallie leat not the momen that well be good, truft in the wildome of wpfe menne, noz in the flats terie of lighte folkes. But let hir bers tuoufely regarde hir renoume, aud bemare alwaies of any man that maketh hir any promife. For after that the flas mes of Menus be lette on frze, and Cu: vide bath hotte bis arrowes, the riche man offereth all that he hath , the poore manne all that be maie, the wyle man fateth, be will be bir great freende, and the Comple alwaie bir Ceruaunte, the wife man will loofe his life for bir, and the foole will take his deathe for bir. The olde man will fap, be will be frend to hir freendes: and the yong man will faie , be will be ennemie to hir enemies. Some will promelle to paie hir debtes, and

and other to revenge by iniuries . fre nally to hide their pouertie, and to them their beauty, they leave thele fooles los fyng they? perfones and good fames, a myll leave to speake of good women. for it is not myn intent to lay any thyng to thep; charge: but to aducttife theim well. Idemaunde of you amozous las dres, of Platon was there, whan re made a play of my lyfe, and dem my frgure about in Inome ? Ro furely, in bede by that I fee in you, at this tyme. it is suspectous that is saybe of other. For there is but a few in Rome, whom Blato and his law docth ercule. One thong pe can not beny, if I were the worlt of all men, at the last re have founde the ende of my vilantes. And re can not deny me, but the that is leafte pil of you, in all my lyfe 3 coulde not fbem the malice of hir life. It is great perill to wyle women, to be nephgbozs to fooles: Breatte peruli it is to theim that bee mamefalt, to bee with theim that be chamelelle: great pertil it is to them that be of a meke and fil maner. to be with theim thatbe bold and cube: great perill it is for theim that be chaft. to be with theim that lyue in auouttie: great

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greatte perill it is for the honourable to be with theim that be diffamed. Hoz the women defamed, thynke that all other be defamed, and delyze that they fould be defamed, and procure to have theim Defamed, and late they be yll famed . And to the intente to couer they owne infamp, they infame all other that bee good . D pou ladres in amours, it is longe fpth pe knew me and I pou: and pf pe fpeake, I fpeake, pf pe knowe. I know, if ye be apil, I am fiil:if pe fpeke openly, I will not Speke in Secrete. Thou knowest well Auilina, that mabe the ieft, bow Bumedes folde calues decrer in the boucherie, than thou fouldeft the innocent virgines in thy house. Thou knowell well Turinga, that one dape thou reckenest all thy louers, but thou couldeft not recken them on thy fingers but delpzedft to haue a bulmeil full of pealon, And thou Lucia fuluta knowell well, whan thou were thou wotteft where, with Breto, and madeft peace with thy housebande, thou tokest hym a fpbe, and faydelt, but yf thou myghtelt ly out of thy howse ones a weeke, be Moulde not lye in the boule. And thou Retozia knowed well, that in thy youge Daies

baies, two yeres thou were appoputed on the fea with a prate, fo that he muld take no mo to fatisfie a. C. men of mat in the galey. Thou Agna Cozcia knom= west well, that whan the censore entred to take the, be founde . b. mens gounes. in whiche thou wenteft euer by nyght, and thou baddeft but one womaunes gowne, that thou wareft on by baie. Thou knowest well Besilane Fabrice that Aluinus apetellus, and thou bes pna maried, befoze the Cenfoze demauns ded openly his part, of that thou gateft in thy house with thy secrete louers. And thou Camill knowell well, not bes yng content with thin owne nacion, but by reason of the greatte hauntyng that thou hadd with araungers, thou cant fpeake all maner of languages . I will marke them that hauemarked me and burte them that haue burte me, perfes cute theim that have perfecuted me, and infame theim, that baue infamed me: All other my pen doeth pardon, because thep have pardoned me in they? plate. And because my letter bath begunne in that ye have boone to my persone, there fore I will end it in that it felith of pour good names. And thus I coclude, that a man

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man maye scape free fro all domages, with adderning fro them: But fro wormen there is no wate, but to flee fro theim. Thus I ende, and demannde of the goddis, that I mate see of you, as ye despre to see of me. And syth ye be louers, I counsayle you as ye have sent me your test for a mocke, in sprewyle sor a mocke to receive the aunswere. Marke Rodian to the amorous ladyes of Rome

Da letter Cent by Ware the emperour to Boemia, a louer of his that wold have gone with hym to the warres.

The . rv . letter.



Arke pretour Romayne fente to the warres of whiche art in the plefures of Rome. I beyng

scaped fro the cruell battel, have red the few lyncs written with thy hande, and have herde of the a longe informacion. I saie to the, thou hast put me in a more greatte abalihement, than the feare of myne enemies. In taking thy letter ins

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to my band, forthwith the herbe of mas lyce entred into my bert. Moban I tems pre my body with thy delites. I thinks my hert is free fro the benym of thy as mours . 3 of mp wril, and thou because thou canft doe no moze, we have geuen bs to be free of our pleasures, 3 thynke as well as to make a deuozle of your en= mies. But luche as pebe, lo pe do, banilthementes of armours, and treasures of vallions. The love of you all ought to be digested with pilles :but the passion of one of you will not be oppressed with all the Rubarbe in Alexandrie, pe fem your felf cruel to pardon an enemy, and euery daie lyght to change louers. Cus tiousely I have kept you all the whyle that delptes ouerpressed my youth : pet I coulde neuer fe in any woman no cers taintie, nor reason in loue, but hate at the laft . The prefent leghtnes quarcis leth with my youth pafte: and it is bes cause thou seeft not in me the auncient will towarde the, not the prefente fers uice. And certainly heryng thyne accus facion, and not my tuftificacion, as tufte ly thou paielt me with death, as I pap the with forgetfulnes. The whiche for= gettyng is as Araunge to bee in bym that 212 III

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that ferneth, as bngentilneffe in the las by that is ferued . Thinkest thou that 3 haue forgotten the lawe of Wenus, where as it commaundeth, that the cus trous louers mould exercise they? arens gthes in armes, and occupie their here tes in loue; and also that thep; apparell be very cleanely, they? fere well compas led, they bodyes ftedfaft and not mas uerpng, their voyces low and foft, and fadde in countenaunce : thep; epes open galpng at wyndowes, and they? bettes redy to fice in the apre. Of trouth my loue Boemia, be is but a groffe louer. that boldeth his woll in captinitee. and his understanding free. The unders fandring ought to bee lofte, where as wyll is in papion . I fate this to the ens tent that though myne age baue lefte the exercyle, yet my spirite bath not forgotten the art. Thou complayneft. because I geue my felfe to refte, and that I have greately forgotten the. I wyll not deny the trouth: the date of forgettyng maketh the muffer of my thoughtes, and reason which is proups four declareth, that it is not to my gras uptee to permit, that I thould love, not thy age to suffre to be beloved . As now thou

thou knowede, that dyners thyinges. that youth billymuleth in younge pers fons, in age meryteth greuous cortectis on. The bedes Done in routh procedeth of ignozance: but the villances done in age procedeth of malpce. Mbhan 3 kept the Cautons, A letted in the firetes, I lange balades, I galed to the wyna bowes , I plaied on inftrumentes , 3 scaled the wals, I wakened lyght perfons: thynkest thou that I west what goyd in my youth? and now that I fee mp felfe promoted fro thefe pleasures. and decked with fo many whyte heas tes, and apparapled with fo many dos lours: I thynke now 3 was not than. or clies I dreame as nowe, not knows yng the waies that 3 haue gone, noz feeping the wates full of flones, I have fallen er I was ware, I haue fallen in Inares: fekyng no guide, I was entred into the whysle poole: and by the arola fenes of my boldenelle, I was tolt, and therfore I haus beferued pardon . And nowe that 3 am out of the thornes and bulibes, thou woldent have me further in than ever I was . And now that I can not take the purgacyons, thou offereft to me frops . I have watched mm it

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all nyght, and touched newely the ad larme. For thy auncpent amitte 3 prap the, and confuce the in the name of the goddis, fyth that my hert is rebellas gapult thy will, whicheis traft douts full: cause me to leave to despre the thus without doubt . And to the entent that thou Couldeft not thynke any bukynds nes in iny whyte beares, as I maie ars gue thy face of ydelnes, I wyl that we tecken what we have wonne, or hope to wynne. Shew me what commeth of these pleasures : the tyme pil spent, good name in feattering to pardicion, the patrymonie wasted, the crebence lofte, the goddis annoyed, the bertues sclaundzed, the name of brute beaftes got, and furnames of thame: fuche pe and we and other be. Thou waytelt in thy letter, how thou writ leave Rome, and come and fee me in the warres of Scepng thy foly 3 laugh, and Dacy . knowlegping thy boldnes, 3 beleue the. and whan 3 thynke thus I take the let. ter again out of my bosome, and behold the feale, boubtyng if it be thy letter oz not. Thou attereft my pulces and felpns ges of mp herre, and the colour of my face chaungeth, imagengng, that cither mame.

mame furmounteth in the, or elles gras uitee faileth in me. for luche lightnelle mould not be beleued, but of lpke light personnes. Thou knowest well , be that Doeth pll, meriteth peine Cooner than be that doeth infamie. I would wit, whia ther thou wylt go ? Thou haft been cut for vertinace, and now thou wouldst be folde for wyne . Thou beganft fiefte as cheries, and thou wilt be last as quin= ces: we have eaten the in bloffomes, and thou wilt be lyke the fruicte: the nuttes are very good , but the males be harde. with frame and bonge thou arte made type, and thou arte rotten , and if thou be rotten, thou art to be lothed. Thou art not content with fortie peaces, that thou baft, of the which, fine and twentie peres are palled in tafte as wine, that is to be folde, and as frambertes bid bnber the leaves that are corrupt and rots ten. Art not thou Boemia, that lacketh two teeth, the eies holowed, with white heares, and a riveled face, one hande loft with the goute, and a tibbe marred with childe bernng? whither wilt thou goe ; put thy felfe than in a barell, and caft thee and it into the tiuer, and thou mait come out all weate. Me baue eas m tit ten

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ten the freme fime, and now thou would belt bepng hither the ruftie old falt fice in freede therof . D Boemia Boemia, now I know there is no truft in pouth. noz hope in age. Thou complaineft, that thou bafte nothping. That is an olde quarell of the amozous ladies of Rome. whiche taking all; faie they have no: thyng : and that re lacke of credence, pe door fulfill with moneie. Therfore beleue me loupng freende, the folifie es state, that procedeth of bulawfull winnyng, geueth small suertee, and lelle good name to the person . A can not tell bow thou haft fpente fo muche. for if 3 Drew of my rynges with one hand; thou Diddeft open my purffe with the other bande. I had greatter warres with my coaffers than, than I have nowe with mine ennemies . Il coulde neuer bauc iewell, but thou wouldeft demaunde it: for I did neuer denie thee. Now at this boure I meruaple , for inthis mine age I finde great hinderance by my youth. Thou complaineft of trauaile and pos wertee . I am be that hath great nede of that medicine for this opilacion, and a platfier for that foore, and to have fome colde water for that botte feuer. Arte thou

thou not aduised, that I baniched my necellitee in the lande of forgetfulnelle. and opd fette up thy will for the request of my feruice? In wynter I wente all bare, and in fommer charged with clothes. I wente ou foote in the mpre, and tobe in the faire maie: whan 3 was he= nte, A loughed, and whan I was merie. I wepte . for dreade 3 drewe foorth mp Arengthes, and oute of my Arengthes comardyle. The nyghtes to ligh, and on the date to warte where thou wens teft by . Mohan thou baddeft neede of as nie thyng, I was fapue to robbe my fas ther for it. Tell me Boemia, with whom fulfplleoft thou thyne open folies, but with the pll orders that I put my felfe to in fecrete : Motte ve what me fees meth by you amozous ladies of Rome? pe are in the court as the littell mothes eatping olde cloathes, and a paftyme for lyabte folkes, treasources of fooles. and Sepulchies of vices. This that feemeth me is, that if in the pouth eues ry man gaue to thee, because thou bouls best geue to euerte manne, nowe thou geueft thy felfe to eucry manne, because every manne hould geve hym to thee. Thou tellest me, that thou haste two 218m fili Cona.

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Tonnes, and lacked belm for them, relde graces to the goddis of the vitie that they have bled with thee, they have geuen to. rb. children of fabricio my nets bour but one father, and to two of thy childzen only, they have geuen fiftie fas thers . Therefore Deuide theim among their fathers, and euerie man chall not have one fpnger. Lucia thy doughter in Deede, and mine by suspecte, remember that I have booen more in maring of hir, than thou diddeft in bir procreacis on. for to the gettyng of hir , thou bible call divers, and to marie hir I did it as lone. I write to thee but littell, to the respecte of that I would write. Butrio Cornelto bath fpoken much on thy part. be bim felfe thall them the as muche of mp part . Itis long agoe fith I knewe thine impacience. I knowe well thou wilt fende me an other letter moze mas licious. I praie thee lith I wrote to the fecretely, defame me not openlie. And whan thou redest this letter, remember what occasios thou geueft me to waite, and though that we be no freendes, pet will I not leave to sende thee liluer, I fend the a gowne, and the gods be with thee, and bying me out of this warre with

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with peace. Marke pretout in Dacie to bis auncient louer Boemia.

The answere to the Emperours letter, sente by Bosmia, The roiletter.



Demia thine auncient louer, to the Garc of mount Celio hir mortall enemie. I delire bengeance of thy person, and yll fortune for all thy life. I have recei-

ned thy letter, and therby perceive thy damnable intentes and thy cruell mas lices . Suche pli personnes as thou art. have this priviled ge, that lith one doeth luffre pour billanies in lecrete, pe wpil burte theim openlie, but thou Malt not boe to with me marke: for though a be not treasoureste of thy treasours, yet at leaft 3 am treafourelle of thine pinelle: and where as I canne not reuenge me with my personne, I chall labour to doe it with my tongue. And thynke, that though we women be weake, and our bodies Coone ouercome, pet wite it for certaine, that our bertes are neuer bans quifbed. Thou faieft, that fcapping from am b a bats

# MARCYS

a battaple, thou diddeft receive my lets ter . whereof thou were fore abathen. At is a beraie common thyng to theim that be weake and lacke, to speake of loue, wanton fooles, to treate of boo. kes, and to cowardes to babble of ars mes: I faie it, because the answerpna to a letter mas not of necellitie to rehearle to a woman as Jam, whether it wer be fore the battaile or after. G knowe well thou art scaped fro it, for thou were not the frate that fought, nor the last that Acode. Mhan thou were pounge, I nes ner fame thee goe to the warre, that e. ner & died or had suspect of thy life : for knowing thy cowardile, Ineuer tooke care for thine absence, for therin I was mofte fure of the perfon. Than Marke tell me nowe, what thou dooest in thine age. I thincke thou bearest thy speare not for to jufte in the warre, but for to leane on whan the goute greeueth thee, The beliet I deeme thou bearest with thee, to dainche with in fauernes, and not to defende thee from the Groakes of fweardes : for I neuer Came thee frike man with thy [weard, but 3 baue kno wen thee flea a thousande women with thy tongue. O malicious and unbapple Marke,

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marke, if thou were as valiant as thou arte malicious, thou mouldeft bee as greatly died of the Barbarike nacions. as thou arte bated, as reason is, of the matrons of Rome. Tell me what thou lift, at the leaft thou canft not Denie, but as thou half been a weake and flacke los ner. Co thou art now a weake and lacke coward knight, an buknowen freend.as naricious, infamed , malicious, cruell. ennemie to euery man , and freend to no bodie. And me that have knowen thee. pong, frong, and luftie, condemne thee for an olde foole. Thou faieft . that ta: aping my letter into thy hands, thy here tooke the porson of malice. I beleue it well without Iwearing, for any thing berng maliciouse, foorthwith findeth lodgeping in thy howle. Beaftes, that be corrupte, lyabtlie take the poplon.that they that been of good complexion cafte awaie. De one thyng am in certapne. thou halt not die of poplon. for one be: nym oftentimes destroyeth an other bes upm. D malicious Marke, if all thep in Kome knewe thee, as well as folows full Boemia doveth, they would soone fee, what difference were betwene the woordes that thou speakest and the intencion

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tencion of thy heart. And if by the mila truces that thou makelt, thou merited to have the name of a Bbylofoyber . by the pinelle that thou doel invent, thou Dooeff merite to have the name of a tya raunt. Thou fatelt, thou fawelt neuer certitude in the love of a woma.noz end of hir bate . 3 baue greatte glozie. that other ladies wlide me, baue knom; lage of the Small wiledom. A fee Marc. I will not mocke thet, thou art fuche one, as neuer deferued, that one fould begyn to loue the, noz leave to hate the, Morte thou have certitude in love. And thou bufaithfull of thy feruice? Milte thou ferue with mockeries, and wouls Deft be loved truely ? Moilt thou enione the person, without spendyng of anie of thy goodes ! Moplte thou have no complayates of thee, and thou not ceass fpng thy malices ? Thou laielt, thou knowest the plueste of women . I will thou knowe, we be not so foolige, as thou thinkelf, noz thou fo wyle, as thou weenest, to praise thy felfe. Yet hitherto hath been feen mo men, to folow the appetite of women, then there bath been women folowing the will of men. In none of bothe is great trufte, and yet me

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me bothe practple, that one man bath his herte so myabty, to bee more wys fer than three myle momen, and one mos man thynketh byz fo ftronge, to put bns ber byz fete, and ouercome. iti . C . fuche as be light. Thou faieft.thou art abas med of my lyghtneffe, to leave Rome, and come to the beering in the wattes. Breat is the love of the countrey, frth that many leave dyuers wealthes that they baue in fraunge landes, and lyue fraptly, for to lyue in their owne land : but greatter is my loue, fythe that I would leave Rome with all the pleafus tes, to goe and ferche for the in Graunge landes among the cruell batailes. o ma licious marke, Daraunge louer, if I leave Rome, it were to goe and feke mp bert beyng in the battailes with the. And certainely divers tymes whan I booe thynke on thyne ablence, I fwoune and folowe as my bette were not with me, and pet 3 fynde no perfite remedy. I thynke our loue is not like thefe beas fles, that iop of their pleasures, withs out to myll, and delyze their willes. 3 Imeare to the, by the goddelle Wella. and by the mother Berecynthya, that thou owest me more for one date of love that

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that I baue had to the, than for the fera utces that 3 have boone to the in . rrif. peres. Beholde unhappy marke, hom muche in thy prefence I have alwayes regarded the, and in thrne abfence, & hane alwates thought on the, and fles ppng I have alwates dieamed of the. I have wept for thy travaile, a laughed at thy pleasure, and fynally all my welth I have wylched the, and all thyn plies I haue wylched me. I enfure the one thong, that as nome I feele not so muche the persecucion that theu dos eft to me, as I dooe the myfknowlage that thou makelt to me. It is a greatte forow for an auaticious manto fce his goodes lofte, but without camparplon it is farte greatter for the louer to lebis loue pli beflowed . It is a burte that is alwaie fore, and a pepne alwaie pepne full, a fozow almaie fozowfull, and it is a death that neucrendeth. D re men, pf pe knew with what love women loveth pou in perfitnes whan thei loue, & with what bert they bate whan they are let to bate: I fwere to you re wold neuer co pany with them in loue: 02 if re doe loue theim, pe woulde neuer leaue theim for feare of they? bate, and there is never great

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aceatte hate, but where as muche loue mas fyzit. But thou thalt neuer be areat ip hated, for thou were neuer truely los ued of ladies . The Cozowfull Boemis hath loued the. rrit. pere of byz life, and nowe the onely bateth the, till after hir beath . Thou faieft, 3 maic be eaten foz beriupce, and pet I woulde be folde foz wine. I know well I have erred, as one that bath ben yonge and lyakt, and wha I perceived that I hadde loft my ware. and that my misabuenture can fynd no way noz remedy: It is the greatest loss of all loffes, whan there is no remedy. Thave erred lybe a feble and a weake moman but thou haft erred as a fronce man: I baue erred by fymple ignozance but thou hafte erred of a prepented and mylfull malice: T baue erred, not knos wrng that 3 Coulde have erred, but thou knowest what thou dyddest : & have truffed to thy woordes, as to a farthefull gentyll man, and thou hafte begpted me with a thousande leaspn= ges as a lyer. Acil me, dyddeft thou not feeke occaspon to comme in to mp mothers howfe Betulia, to allure me by doughter Boemia to the mende? Drodest thou not promise my father to teache

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teache me to rede in one pere? and then taughteft me to rede the booke of Dute Dius, of the atte of loue ? Dibbeft thon not fweare to bemy bulband, and than withdrewest the band as a fals aduous trer . Doeft thou not know, that thou neuer foundeft billany in my persone. nor I never founde trouth in thy mous the 2 At leaft thou canft not beny, but thou haft offendrd the goddis, and art infamed of men, and odious to the Ros mayns, fclauudzed of good folkes, and exaumple to the pil folkes : and frnally a traptour to my father and mother, a breaker of thy farth, and to me foroms full Boemia an bukpnde louer . D mas licious zwart, bafte thou not cutte me in leaves, offerring to my father to hepe his vines furely ? Ill maie the chicken truft the kyte, or the lambes the wols ues, & worfe the to birng by the doughs ters of theim that be good . D curled Marke, A domageable keper of vines bath the matrones of Rome found the. in kepping their doughters : I (weare, that there was nepther grave nor clus fter. but it was caren oz cutte by the. Thou byddeft eate me beyng grene, 3 promife their bath fer the teeth on an PI

plledge. Thou latelt, gryped by powa er of beate and fram . It Difpicaleth me not to muche, that thou faielt, as thou geneft me occasion to fate to the. Thy hame is fo hamefull and thy mas lyce to bushamefast, that I can not ans Imere the to the purpole, without burs tyng oz touchyng the guyche. I woulde wette of the, whan thou marpeddeft Fauftyne, whether thou foundeft by2 grene oz cppe : Thou knoweft well. and iphemple fo do I, that other belide the, gauged the vellell, and thou brankeft the lies:other gathered the grapes, and thou gleinedest the byne : other byd eate the graves, a thou habit the bulkes . D wicked abacke, behold thrue cutis. and how the gods have geven the juft chaftis fement, that thou beyng yong meryteds not to be defyred of thy louers, northat thy wrues beepe ferth to thein thrue age. For to be aduenged of thy perfon. I nede none other thyng, but to fee the marped to faustyne . By the mother Bereconthia I promplethe, that if thy Small wy sedome might attaine to know entierly, what is faied of byz and the in Rome furely thou woldest were nyabt and date for the lyfe of Faultyne, and not

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not leane the thoughtfull Boemia. D Marc lyttell thought is taken for the. and how far is our understanding bus coupled for thy thoughtes, because that with the great doctrene by day tyme thy house is made a schoole of philosos phers, and the wantonnes of thy wrfe Fauftyne by nyght, maketh it a bozbell of ruffiens. Itis a fuft fugement of the goddis, that frth thrue onely malree fufficeth to porlon many that be good, that one alone maie suffyse to bubende and lofe thy renoume. Due Dyfference there is betweene the and me, and thy wpte fauftyne: for my bedes are but in fuspect, and yours are openly knowen in bede: myne are fecrete, and pours are euident : I haue fombled, but re haue fallen. Dfone thyng alone 3 haue me. rited to be chastised, but pe baue delers ued no forgruenes : My dy Conouris dead with the faute, and is buried with myne amendemente, but your infamie is born with your defites, & is brought by with your wylles, and lyueth arll mith your workes : fynally therefore pour infamie Mall neuer dre, for you lps ued neuer well. D maipcious abarcus with all that thou knowest, wotest thou not

not, that for losping of a good name, an pli fame is recourred : and in the ende of a good lyfe begynneth a good fame ? Thou ceallefte not to fate pil onelp by fuspicion, the which thy falle iugemens tes hewe the : and pet thou wouldest me Coulde not freake that we fee with our eies. Dione thyng bee thou fure. that nepther of the, noz of the wefe fau fine there is no falle wytneste: for the trouth is foeupdent, that there nedeth not to invent any lies. Thou fapft, that it is an olde quarell of amozous ladies of kome, that in taking fro many we are the poorest of all other : because me faile in credence, we are honoured for Spluer. Itis of certaintie, that we mps fruste the holly because of his prickes. the acornes, for his bulkes, the roles as monge nettyls, and thy mouth for thy malice, 3 haue curioufly taken bebe. that thou never faiest well by women, uoz Ineuer coulde fynd, that any would Mohat greatter correction the good . fould I have of thy wyckednes, or more bengeance for mine injuries, but to bee certain, that all flouring ladis of Rome ar forp of thy life, & wold be glad of thy deth . The life of p man is wicked, that Mn tt many

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many bewarte, and in whose deathes uery body retopfeth . At is the proprette of poore butynde perfons as thou arte. to toggette the great goodnesse done to theim, and to be forp for the lyttell that they geue: As muche as noble bettes glozify them in genying to other, fo mus the are they ashamed to recepue setups ces burewarded. for in geupng, they make theim felfe lordes, and in receps upug they are as flaues. I wolde witte what thou haft geuen me, or what thou haft recepued of me. I haue aduentured my good name, and geuen the postession of mp persone: I have made the lorde and maifter of all my goodes: 3 haue banylibed my felfe out of my countrey, and put my felfe in peripli onely for thy fake : and in recompence of all this, thou reprochest me nowe of myserie. Thou neuer gauest me any thyng with thy good wyll, nor I never recepued it wyllyngly, noz it dyd me neuer profpte. Bli thruges recouer a name, not for the common worke that we fee, but for the fecrete intencion, with the whyche we worke. And thou bnhappy man dely. redit me, not to entoye my persone, but tather to have my money. We ought not

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not to cal thee a clere louer, but a thefe. and a wily fearouer. Thad a littel ryng of thee, whiche g am determined to caft into the rpuer, and the clothyng that I had of the, I baue brent in the free. And if that my bodie were any thyng amen : ded with the bread that I have eaten of thine, I would cutte my fletbe, and leat out the blud without anie feare. D curs fed Mark, thy darke malice would not fuffer.thee clerely to buderstand my letter : for I intended not to alke money to releue my pouertee and folitarines, but teknowlagerng and thinking to fatifs fie my willyng beart. Suche baine and couetous men as thou art thy felfe, are pleased with gyftes, but the heartes incarnate in loue, are littel Catiffied with fpluer. For love onely is paped with love againe. The man that loveth not as a man of reason, but as a brute beaft. and the woman that loueth not but for the interest of hir personne: suche ought not to bee trufted in their woordes, noz their personnes desired . For the love of hir endeth, whan the goodes faile : and the love of hym, whan hir beautie fayleth. If thy love proceded onely of the beautie of my face, and my loue onely Rn itt for

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for the money of thy purife: it were no tight, that we were called wife louers. but rather bery nice perfons . D wicked Marke. I neuer loued the for thy good: des, thoughe thou louedest me for my beautie: with all my hert I loued thee than, and with all my heart I hate thee nowe. Thou faieft the goddis haue fes wed me great pitie, to geue me few chil-Dzen, and to theim many fathers. The greattelt blame in women is to bee bus mamefalt, and the most villanie in men, is to be vi faiers. Divers thinges ought to be luffered for the fragilitee of wos men, whiche are not permitted in the wifedom of men. A late this becaule 3 neuer law temperance in thee, for to co= uer thine owne malices, nor wisedome to excuse the debilitees of other. Thou faieft , that my fonnes haue diuetle fas thers. I sweare vuto thee, that though thou dre, the children of faustine hall not be fatherlelle. And of trouth if the goddis as thou faieft, have be pitifull to my children, no lelle art thou to ftrage children. For Faustine kepeth thee, but to excuse hir blame, and to be tutour of bir children. D curffed abarc thou mais est well rejoice and take no thought, for thine

thine owne children have no nede to be maried. For one thyng we are bounde, that is for the example, the whiche thou west gene of thy pacience: For sith thou sufferest Faustine in so many infamies, it is no great nede that we suffer any servetes in thee. I sate no more at this tyme, making an ende of my letter, desserving the ende of thy person.

Taletter fente by Marcus the Empes rour to Matrine a young maiden of Rome, of whom he was ens amoured, feeping hir at a wyndowe. The pricletters



Arke the Amperour, the very delicous, to the upatrine greatly deliced. I wote not it by good aduenture of mineyl aduenture of my good aduenture. I did

fe the of late at a windw, wher as thou helds thine armes as close as mine eien wer speed abrode, that cursed with the for euer. For in wholding the face, me hert Mn lill footh.

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foorthwith abode with thee as profos ner. The beginning of the knowlage is the end of my reason, and feeling of flight. Df one trauaple commeth infta nite trauailes to men. I faie it for this. if I had not been poell. I had not gone out of my house, and if I had not gone out of my house, I had not gone out ins to the arcetes, and if 3 had not palled through the Arete, I had not feen the at thy window, and if I had not feen thee at thy wyndow, I had not deliced thy person: and not desiryng thy person, I had not put thy name in lo great pes vill, noz my life in travaile, noz had ges uen none occasion in all Rome to fpeake ofos. Dfa trouth ladie Matrine, in this cale I condemne my felfe, fith I would behold thee. And thou wouldest be faluted fith thou defiredt to be feen. And lith thou wer let as a white marke it was no great meruaple that & botte with the aromes of mine cies at the buts tes of thy beautie, with roullying eies, with browes bente, well coloured face, incarnate teeth, ruddie lyppes . crifpe beares, handes fet with rynges, clothed with a thousand maner of clothynges, bearing purites full of (weete fmelles, and

and bracelets full of knackes, with perles & frones at the eares . Tell me what becometh of a woman, with thefe thin: ges. that will theme hir felfe at a wyns Dow ? The mofte caufe is, that I cane= fteme or thinke therin, that lith you doe thew your bodies ownly to be at the eie. that your mill is, that we fould know pour defires fecretely. And if it be fo, as Taffirmethatit is fo, it femeth me mas dam Matrine, thou Mouldest defire him that delyzeth thee, to enfourme hym that fearcheth thee, to aunswere bym that calleth the, and fele that be feleth. intend to him that intendeth to the:and fith I buderstand thee, buderstand me. and understand lith thou dooest not bus Derftande. I am aduiled, as I wente by the Areete Falaria to fee theues put to Buffice, mpne eien Came thee at a myns Dow on whom depedeth all my delites. Thou dooeft moze Suftice to me, than I dooe to the theues : for & beying at iu: fice, thou hafte iufticed the Juftice, and none dare pepue thee . The apbet is not fo cruell to theim that never knewe but yll dooping, as thou arte to methat neuer thought, but how I might do thee feruice. The theues fuffer but one beath. Anb and

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# MARCYS

and thou makel me fuffer a thoulande in a baie. In one houre the theues liues are ended, and I ope euerie minute : & Drame toward Death wrongfullie, and they luffer for their faultes : 3 luffer an innocent, they openlie, and I in fecrete. Mobat Mall & Cate more to thec ? Of trouthe they mept watrie droppes with their eyes because they die, and I were teares of bloud in my heart, because 3 line. This is the difference, their tours mentes fpreadeth abrode thorough all their bodies, and I keepe mine togither in mone beart . D cruell Batrine, 3 can not tell what infice it is to put menne to death that feale moneie, and fuffer women to live that robbe mens bertes: If their eares be cutte of, that picke mennes purles, why are women than pardoned that rob mens inward hertes and entrailes? By thy noblenelle A prate thee, and by the god belle Wenus 3 cons ture thee, either aunswere to my befire. or elles reftore my bert againe, whiche thou hafte robbed from me. I woulde thou knewell the clere faith of my hert. rather than this letter written mith mp bande. If mine aduenture were fo good as to freake with thee, and that thp

thy love were not achamed thereof. I would hope with the fight and speche to winne that that I am in suspecte to leefe by my letter. The reason is, be= caufe thou hearest my pli and rude reafons reading my letter. And if thou fas meft me, thou houldeft fee the cruel teas res that Toffer to the by my life. I wold mp mouth could publife mine enraged eurlies, as my hearte feeleth, than I Imeare to thee ladie Matrine, that my greuous dolour (bould awake thy smal thought. And as thy beautee and myne affectio baue made me thine own: fo the knowlage of my pallion fbuld make the mine. I delice that thou houldest res gard the beginning, and therewith res garde the end . Certainly the same date that thou emprisoneds my beart at thy wyndow, in the dungeon of my defires. I had no lelle weakenelle to bee ouers come, than thou haddelt force to confrapue me. And more greater is thy pos wer, to put thy felfe from me, than my reason is to put me from thee, gaske no mercie of thee, but that we mighte des clare our willes togither . But in this case, what wilte thou that I coulde faie, but that thou halt so muche power DUCE

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# MARCYS

oner me, and 3 fo littell of my libertee. that will I, nell I, my beet can not be but thine ? and it beyng thine, thou mais eft, and wilt not declare thy felfe to bee mine. And lith it maie not bee, but that my life mufte be condemned in thy fers uice, be thou as fure of my faithe, as 3 am doubtfull of thy hope : for I chall have a greater wealth to be loft for thy fake, than to winne any other thyng. I will faie no moze at this tyme, but that thou accompte my pardicion and death. and drawe the lyfe of my teates into 0= pen tope. And because that 3 boldemp faithe in thy faithe, and will never dilpaire in thy hope, glende to thee. r. lita tell rynges of golde, with ten stones of Alexandrie. And I conture thee by the immortall goddis, that whan thou west put them on thy fingers, thou let me in thine heart and en = trailes. Marcus a: mozous wzote this with bis own band .

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Tan other letter fent by Marke the ems perour, to the faied gentill woman Matrine, The . rbiii . letter.



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Arke habitaunt at Rome, to the Matrine his tyght swete enemy. I call the swete, for it is iust that I die for the. And I cal the enemy, bicause thou

makeft not an ende to flea me. I can not tell mberin it is, but fpth the feaft of Ga. no hitherto, 3 haue waitten thee letters to the Andto than (were of them, 8 woldthat I had fene two letters from the, if it were thy plefure. If that 3 ferue the. thou woldest that I moulde not ferue: pf & Speake, thou wylte not speake to me : if I loke at the, thou wylt not bes bold me: if I call the thou wpit not ans fwer :if I bilite the, thou wylte not fee me, pf Iwapte to the thou writ geue me none aunswere, and worft of all, if other Doe weme the of my dolours, thou mas heft but a mocke therof. And if 3 had as muche knowlage, where to complayne to the, as thou hafte power to remedy the playntife, my wifebome woulde no leffe de prepfed amonge wyfe men, than thy

thy beauty is among fooles . I may the bartily regard not the contrarieties of my reasons, but regarde the farth of my weppinges, the whiche in mythes of my peines I doe geue bnto the. I wot not what good mave come to the of my barmes, nor what winnyng of my lolle thou houldest bope to gette: noz what fuertie of my peril thou fouldeft attein bnto: noz what pleasure of my displeas fure thou maieft haue. I baue had auns fmer of my mellanger, that without res dyng of my letters, thou hast with thy handis tozen them all to peces. It onght to fuffile the to thynke, that my versous were bewen in quarters, pet 3 moulde thou haddelt red thele fmall lynes lang matrine, foz by theim thou muiof haue fene bow iny thoughtes were troubled, pe women are fo extreme, that for the faute of one man, a woman wil coplain of all other men in generall, fo that re be cruell for one perticular caufe. Open ip pe pardon all mens iques, and in les crete pe procure euerp mans death. 3 efteme it nothring dame Matrynethat thou haft doone : but I lament me of that thou demaundefte Walerius thy nergbbout to fate to me . Dne thyng

I moulde thou baddeft in memory, and not forgotte, and that is, fyth that mp libertee is fo fmall, and thy power fo great, because & berng all wholy myne owne. I am tourned to beethyne, that thou wouldest thrake, that whan thou wouldeft inturie me, thou Wouldest Doe molte inturpe to thy felfe. fyth that by the I dre, as thou by me dooeft ique. In this yil pourpole perfeuere not, foz thou dooest aduentuce the lyfe of bs both. Thou damneft thy condicion, and destroyes my health, and finally thou mufte came to the medicine. forgeue me Dame Abatrine, pf & Cate any malice to the, that is, I knowe that pe women delyze one thrng, and kepe be in diede. that it houldenot come by hir thought. Thou were wonte to bee well condictos ned, and at leaste though thou dooest not put it in pre, pet thou balte the fame thereof, and an auncient fame ought not to be left for a newebnkyndneffe. Thou knowest well, what contrarpnes doneth bugentyluelle to the vertuous in bertuouse howses, and thou canste not bce called vertuouse, but pf thou bee gentyll and curteple . There is no greas ter bukyndenesse, thanne to love by: that

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that loueth not me, that I bylite the and thou bilitelt not me, that 3 fpeake to the, and thou fpeakeft not to me, is nothring.that I knowlege the, and thou wpite not know mets nothping, though I weeve, and thou laugh is nothing, though I bemande, and thou denveft is nothing : though thou owe me, and nes uer pafe, pet it is nothing, but where as I loue the, and thou not me, is a greatte thong. That thong that can not be difsimuled with the eyes, nor the hert suf fer, all the byces among mortall creas tures, it is reason that they be forgeuen. because they are committed by nature, faue onely the bulouping of women, and the bukpnonelle of men, whiche are bis ces committed of malyce. And byuers ferutces by me boone to the, and muche more that I baue to doe bereafter, thou abattyne matelt all onely pay me with one thyng, I praie the refule not to gene me remedy, fpth I baue not offered me in the perill. If thou lage, that Batto. clusthy spouse bath the proprette ouer the pet at leaft, tecepue me to the profe, and I chall pretende pollellion of the. And in this wyle in the varialogy to be thyne, hall couet the domage not to bee myne

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Lecu

mon. Thou makeft me to meruaile fore. bow for fo fmall a mercy and rewarde thou cande luftre luche importunitee fo longe. for certapne many thynges we grant to an importunate man, the whis che are not grantebto a temperate man. If thou hopeft to oucrcomme me Mas trine, 3 holde my felfe vanquiffbed : pf thou wpite lofe me, I holde me lofte, if thou wylt flea me, I pelde my felfe as dead. for by the geffure that I make afore thy gate, and the frabes that & make in myne owne boufe are greately mone to relofte, and the greuous affaute of the be edifices more to fummon deas the, than to defende the lyfe. Af thou wyltethat 3 scape this bangier, benye me not the remedy, because it shall bee a greatter byce in the to flea me, than billany to geue me remedy. And it were no tust thying for so small a price to lose the farth of lo great feruice. I wornot what to dooe, to make the my debtour, and thou to paie me. And pet worfte of all, I wot not what to doe, not what to thynke, noz to fate, noz to whom to des termpne me, because I can not allure as ny profit in me, but to be certapne in thy fecuices. And bycaufe thou doeft trufte bim

bym that bath dooen this mellage. by him I doe fend this open letter, and my fecrete answer, & doe send thee a tewell of peries, and a beland of golde. Cothe goddis I doe commend thee. And & tes quire thee for to receive it with as good a will as I dooe prefente it unto thee. Marcozatour to thee right bonourable Matrine.

Ta letter Cent by Marc the emperout to Libia a fapre ladie Romain.

The rir letter.



Arc full of fozoto and penfifs neffe to the I pbia taking but littell thought or care: if thy smalle thoughte pasted ante

thying on me, and also if my troubles and dolours were lodged and byd reffe in thee, than thou fouldeft exceive and fee bow fmall the quarell wer, the wht = che I make to thee, in respect of the tur: ment that 3 do luffer, if the blafyng flas mes illued out, as the frzed brondes doe brenne me within , the smoke woulde teach to the beauens, and make imbres of the earth : if thou doeft well remeble the first time that I saw thee in the tempie

olleo theti and felfe and thee tuft : fere hpm put! Disp thai ned met Ala lear me tha Dou uen tet hai Co ( 31 of no th bo

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ple of the birgins Weffales, thou beng there, prayeoft the goddie for thy feite. and I on my knees prayed thee for my felfe. I know well thou offeredit home and ople to the goddis, and I offered to thee fore weppuges and fighes. Otisa: tuft thying to gene more to hym that offereth his inwarde entraples, than to hpm that draweth money oute of bis purffe to offer. I baue betermined and disposed me to write to thee this letter. that thou mouled fee how thou art fer= ued with the arrowes of mineeies, that wer hotte at the white of thy feruices. Alas, howe forowfull am I to thincke leaft the calme tyme now, doeth thretten me with the tempest to come, 3 will faie that dilloue in thee, causeth the hope Doubtfull in me . Beholde what miladuenture. I had lofte a letter, and as 3 retourned to the temple to feke for it, I had neve loft my felfe, in goepng thither to often, confidering my finall merite. A Cee well, that myne eves the ladders of my hope, are let on fo hye a wall, that no lede is the doubte of my fall, than the daunger of the climming bp. Thou bowing downe the leaves of the bigh merites, hafte brought me to the poinct Doit

of continuall feruice . Let me haue the fruite, and geue the leues to whom thou welt. By the immortall goddis, I have great meruail, for furely 3 thought that in the temple of the virgins Westals, no man thoulde have had temtacions. But as now a doe fynde by experience, that that woman is more liberall, and foner ouercome, that is fast and straitly kept and watched, than other . All the corpor rall domages are frift berbe of, er they be knowen, and knowen er they be fene. and feen er they be felt, and felt, er they be talted, pet it is not foo in loue. for fpift thei feele the arobe therof, er theile the way how it cometh. The lyghtnyng is not lo loderne, but it is lene afore the thunder clappe, no: the mall falleth not to Covernly, but fratt Come flones breake a funder, noz the cold cometh not lo falle on, but fome fmall feuerpinges cometh before: but alonly loucis not felt tyll it be fetled in the entrailes. Let cuery man know it that know it not, and thou las Dy Libie, if thou wpit, know: Loue fles peth whan we wake, and waketh whan we flepe, and taugheth whan we wepe, and weeveth whan we laughe: it allus reth in taking, and taketh in alluring: Aud

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And freaketh whan webe fill , and is Apil whan wee fpeake : And fpnailieit is of that condicon , that for to geue bs that we delice, it caufeth bs to live in pepne. I (weare to thee, whan my well became the fecuaunt, and the beautie caufed , that thou were my ladie, whan I was in the temple, and retours ned againe thyther, not desiryng thee, thou beheldeft me, and 3 as bubappie looked on thee. But D what a thought came to me, that my bert berng whole. thou hafte deuided , beerng in healthe. thou baft burte , berng altuethou bafte flanne, beepng mine, thou bafte foalen it, and that woorde of all is, not bealpying to my lyfe, thou consentest that loue allaple me to the death . Mas nie tymes ladie Libia conlideryng that al my thoughtes been bigh, and my fors tune lowe, 3 would haue leparate mp felfe fro the. But considering that mp trauailes are well applied in thy feruices. B laie though I mighte, I will not be leparate fro thee. I will not deny one thyng, and that is, that curled love tas beth awaie the tafte of all thynges, and pet therby alonely it geneth be ametite. the whiche geneth vs muche pil profite. Do itt This

This is the profe of hym that loueth bartily . For one diffauour of hym that Isbeloued, is more than all the fauour of this lyfe. Athonke lady Libia thou art greatly abathed to fee me outwarde as a philosopher, and to knowe me ine Warde a fecrete louer. I praie the Libia Discouer me not: for if that the goddis geue me longe lpfe, 3 am mynded for to amende. And though 3 be at this houre but a yong foole in the art of love whan Jam olde, 3 Mall bee wpfe: the god: Dis know what 3 delyze, and the force that & Dode enforce me to: but as the flelibe is weake, and the hert tender, and hath many occasions and fewe ver: ties, and the worlde subtyll, and the peoplemalicious ? 3 palle this begyus apag and spang of floures, with hope that in harueft I mall haue fome fruite. Dame Libia, booen thou thrinke, that philosophiers though they were neuer fo lage, be not Ariben with the cruelties Miloue ? and that buder there courfe clothes they fleshe is not smoth! Acts teinly among the hard bones foft flethe is bredde, budet the marpe hulkes the cheffnutte is nourplibed. 3 fate, that buder course apparaple is treme and perfit

perfite loue. I deny not but that our flacke nature resplicts not with verstues: not I deny not, but there be younge wanton despress not repressed with verstuous purposes: I denye not, but that the bytte of youthe is not refrayned with the brydell of reason. I deny not, but that that the fleshe procureth, is dyners tymes with stande by wysedome. And also I knowledge well, that he that is not amorous, is a soole.
And thou knowest, that though we bee

wife, we leave not therefore to bce men. Allthat euer we learne in all our lynes fulfyleth not to knowe howe to rule the flesche one boure. To wyse men in this cale bath fallen many errours: there bee many mapfters in bertues, and many mo bath been, and pet they have been ouercome with byces : wherefore than Dooest thou meruaple of me alone ! If confeste of trouth, that I hadde neucr mone bnderftandpng fo clere, as whan Cupide fanned wynde on me with his wynges. There was never none buta my tyme, that euer was noted tople. but fraft be was a prifoner, & bouo with the love of Lupide. Bracian was amorous on Tamp2: Solon Salaminus giver Do itit UE

#### MARCYS

of the lawes . was amozoule of Brecis ane : Ditacus Mitelenus left bis obne topfe, and was enamoured of a bonde woman, that he brought from the wars res. Cleobulus of Caria whan be was full thre score and ten yere olde, and had redde Bhylosophie fine and fortie pere. featping the house of his neighbour, fell of the ladder and died. Bertaner prince of Acape, and a great PhyloCophier of X Brece, at the valer of one of his louers Cewe his wyfe. Anacharlis a 19 by 1000 pher, a Scithian of his fathers fide, and a Breke of his mothers fpbe, was foes namoured of a woman of Thebes, that he taught hir all his cunnyng: and wha he was licke in his bedde, the red in the Y Schoole for hom . Epimenides of Cretei that dept. rv. peres without wakpng. and though be was tenne peare a great moorthipper of the goddis, pet be was banyfed from Tthenes for the love of women. Archita Carentine, maifter of Blato, and Disciple of 19ythagozas. occupied his mynde more to invent the kyndes of lone, than his forces in dos ctrines of bertucs. Borgio Cleontino borne in Sictle, kepte rather concubis ties in bis chamber, than bookes in the Scholes .

Ichooles. All these were wyle men, and yet we mate see, howe at the laste they

mer ouercome with the flethe.

Tahan blame not me alone: fozas # have tolde of fo feme in noumbre . Co & could recite of other a bolle arme. Df trouth be ought to baue many thynges. that well bee taken as cutious in loue. Be muft have his even displayed on bie that be loueth , his buderstanding fore altered in that bethincheth, bis tonque troubled in that he fould faie: So that in feeing he be blind in thoughtes man's Deryng, and in freakyng troubled. D las Die Libia, the louping in mockerie pals fetb by mockerie:but where as the true heart is there is the greefe and no more kerte. Loue feadeth bir porfon, and cruelt Lupido fyreth bis atromes by to the feather's. Than the eien weepe the beart ligheth, the flethe trembleth the Conemes Chinke, the bnderffandong marcet groffe, reafon fayleth, and fo all falleth to the earth . fo that finallie the beaute louer abtorng in hom felfe, bots beth littellor nothing of him felfe. 311 this Male because that knowlage to loue fapleth in me : pet be pe fure that the woodies faple menot to woode in Do b

thy ferupce. And fyth it was mynt adventure to fee the, nowe it is mp chaunce to know the, A bemaunde no. thrng elles of the, but that thou writ loue me truely, fpth I done the withs out fayngug, And pf thou hafte barbe that I am fpcke at mp berte, 3 belpze the to dooe me Come good : for fytheit is al onely in the; it is reason, that thou all onely feke for remedy A was greate ip comforted, whan fabius Carlynus Defreed mein the behalfe to be a pers foner, and 3 dyd incontinente all that thou byddeft delyte, to the entent that thou on Come date Moutdeft booe that 3 Delvie . Sud beholde tade Tobya. the moman that's ferued with feruices, it is reason that the receive some prapers. And thoughe my freugthes baue no power to open the gates of the poure pofe, as notes agree to the bemaunde pet all my labours bee because of the renowine. I praie the by Couer not the one, nor beguple me not with then there For now thou feelt, that in grauntyng is remedie, and in trufte is comfortes but prompile is decepuable, and pelata png is perpilous, and the interpring byndethe of fice beray well, that the balty doc.

haffy bemaunde. Deferueth a longe auns Swere: but I wold not that thou buldeft Doe Co : but as I delpie the, Co delpie me . I fape agapue, I am all thone. and not myne owne . And as for mp felfe in all thruges I wpil ferue the. And lady Apbia, regarde that it were as muche honour for the, as profptable for me, to tourne the difordinate defra res and purpole. For thou feel well it is muche better to beate fortely than to late with failping of the pourvole. All women kepe one daungerous opps nion, that is, thep will never recepue counsell that is gouen theim in a great caufe and pf it be to, as I thonke, foth thou art prevled and effeemet of great beautee, than bec esteemed to recepue good counfell. And in this maner in cale that my domage bee very greatte. and the varience becay lettell. A fiall be called myle to geue the fuch counsell. and then traft gracious to folowe it. One thong Mape, and pardone me. though I memetro the, howe that wo men bee graettely infamed, that hopil takearo counfelt. and fuche as well afe fure they? tenowine by the oppnyon of other, as muche as though they were Determps

# MARCYS

betermined to to doe their felfe. Mohera fore I would re mould be one thrug for an other, as & countaite you. And if thou findelt anie yll thereby, withdrawe thy hande. I will fate no moze to thee . but that I doe prefent to thee all my buhapa vie troubles, my desperate fighes, and inp feruices as the fernaunt: Me trous bled bolours, my moordes of philosos phie, and my amozous teares. Allo T fend thee a gridell of golde, and I geue it thee on the condicion, that thou fette thine eies thereon, and applie the beart to me. I praie the goddis to geue me to thee and thee to me . Marcus Burelius the ishylosopher, writeth this in berie great Cecrete.

Thus endeth the Bolden booke of the eloquent Marke Aurelie emperour: who so ever be reader therof mate take it by reason, for a riche and a newe lasbour, and specialtie princes and governours of the common wealth, and misnifiers of Justice, with other. Also the common people eche of their mate synd the labour conveniente to their estate. And therin is conteigned certaine right highe and prosounde sentences, and holsome counsaglies, and meruaillous deuts

heavies agaynfe the encumbraunce of fortune : and trabt (wete confolacions for theim that are overthrowen by fors tune. finally it is good to them that Dia gefte it, and thanke god that bath ges uen fuche grace to a paynym in geupng bs eraumple of vertuous liupng, with hye and falutary doctrynes, and mars uailous infructions of perfectnes. Cers tainely as greatte vierle as ought to be geuen to the auctoute, is to be geuen to the translatours, that have laborrous ly reduced this treatyce out of Breeke into Latin, and out of Latine into Cafte lian, and out of Caltilian into frenche. and out of french into Englich written in high and fwete fries. D reght bap= py trauaple, fpth that fuche fruite is pla fued thereof . And also bleap bee the handes that haue written it . A ryght precious meate is the fentences of this boke : But fynally the fauce of the faied fwete fivle moueth the appetyte. 20 as ny bookes there be of fubstanciall meas tes, but they bee fo tube and fo bnfaues tp, and theffple of fo fmall grace, that the fyille morcedus gethiome and nora full: And of luche bookes foloweth to lye bole and founde in Lybracies, but Gtruft

I teufe this will not. Of trouth great prayle is due to the auctour of his trasuaple. And lith there can be no grace equipolent in earth, let us praie to God to geue hym grace and rewarde in heasuen. Amen. Graces to God.

#### FINIS.

Thus endeth the volume of Marke Aurelie, Emperour, otherwyse called the golden booke, translated oute of Frenche into Englishe by John Bourschier knight lord Barners, deputee gesnerall of the kinges town of Caleis and marches of the same, at the instaunt destre of his neuewe sir Frauncis Bryan knighte, ended at Caleis the tenth date of Marche, in the year of the reigne of our source spence of the reigne of our spence of the erghte the source and twente.

1532

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